

Influence of Portuguese Vocabulary on Konkani Language



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● *Edward de Lima*

Influence of Portuguese Vocabulary on Konkani Language

Edited by Uma



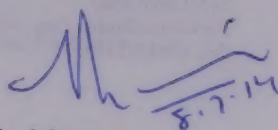
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Influence of Portuguese Vocabulary on Konkani Language

A handwritten signature in blue ink, appearing to read 'Edward de Lima', with the date '8.7.14' written below it.

Edward de Lima

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Dedicated to the Memory

Of

Prof. (Dr.) Manohar Rai L. Sardesai

A Goan Secular Poet

KHURSACHI KANNI

*Khursachi kanni hi
Dublleanchem maie-mogan
Bhorleli
Hunbunit dukam-thembean
Bizleli
Punniovont rogta-khotan
Makbleli
Sorginchea uzvaddan
Fankleli.*

*Pornni tori novich kanni
Disan'dis sangpachi
Kallzache dolle korun
Dolle dhanpun dekhapachi
Jen'na monis chukta vatt
Monisponnak korta fatt
Ten'na ten'na garpachi.*

*Khursachi kanni hi
Mhoji, tuji sogleanchi
Bburgeanchi, zannteanchi
Ostomechi, Udentichi
Khallkbantun uzvaddachi
Zoit sodanch zoddapachi
Khursachi kanni hi
Hadda-masant sospachi
Khinna-khinnak bhogpachi.*

*Hatam paiank tonple kbille
Golo legit gelo sukun
Tori-i nodor voir lait
Deva Dhoniak omp'pachi
Khursachi kanni hi
Sonvsarachi suttkechi*

(A Konkani poem by Manohar Rai Sardessai, Member of the Institute Menezes Bragança, published in Separata de Boletim do Instituto Menezes Bragança – No. 100, 1973)

BY WAY OF A FEW WORDS

1. Prof. Dr. Edward de Lima has bestowed on me the honour of requesting me to peruse his manuscript on "Influence of Portuguese Vocabulary on Konkani Language" and to write some preliminary words thereto. Within my modest capacity I shall try to be equal to the given task and correspond to the trust he has reposed in me. I have gone through the manuscript with the attention that it deserves and have made a very few suggestions towards its improvement, for, however competent the writer may be, which, in fact, he is, after all he is a human person, and a human work can always be improved.

2. Konkani is an ancient language, daughter of Sanskrit and Marathi's sister. Sanskrit being a classical language and furthermore Konkani's mother, it provides to the latter its basic vocabulary and structure. This flows naturally into it and becomes its own, either as 'tatsama' (a word from the source language used in the target language without a change) or as 'tadbhava' (a word from the source language used in the target language with a change).

Sanskrit being a classical language, its perfection has already reached its zenith then, and, being a non-living language, its vocabulary has stood still. Now, whenever new concepts and realities arise, they are to be expressed drawing from its derivatives by means of prefixes or suffixes or other mutations according to the nature of the language itself (Sanskrit).

The same service Sanskrit renders to its daughter-languages, Konkani included. Besides providing to the latter basic vocabulary and structure, it also puts at its disposal its deep and wide word-source for expression of ever growing new concepts and realities. Hence it is only right and proper for it to fall back on this Sanskrit wealth in its strides towards growth. Growth this way will be a natural process, very much beneficial to our language

3. Marathi has native speakers in much greater numbers than Konkani has. It is spoken throughout a land which is much more massive. It has a standard form already acquired. It has a much richer literature and a much wider readership. It has had always an official patronage, whereas Konkani has had Governments hostile to it and, even now when it is an official language, it has only lukewarm official support.

Konkani and Marathi being close sisters or (should I call?) twin sisters, and Marathi being much developed, it is quite natural that Konkani should borrow from and learn lessons from Marathi. There is nothing wrong in it, so long as the words borrowed and genres followed acquire Konkani form proper. This happens and would have happened in much larger scale, had not Marathivadis, including Marathi literateurs, not considered Konkani as a dialect of Marathi and campaigned against its recognition as an independent language. This Marathivadi stance and campaign, to which Konkani bhaktas had to respond, hurt the fortunes of both the languages in Goa.

4. The Portuguese language was the official language in Goa throughout the Portuguese domination here, longer in Old Conquests and shorter in the New Conquests. Hence the influence of the Portuguese language in the Old Conquests is more pronounced than in the New Conquests. Besides, it is more felt among Christians than among Hindus, who always fall back on Marathi.

The first waves of European missionaries, in their zeal for evangelization, opened Konkani schools, not for locals, but for them to learn the language. Their zeal cooled down after about a century and then, instead of themselves wanting to make efforts to study the language, wanted locals to study Portuguese. The Portuguese Government, wanting to strengthen their foothold here, followed the same policy: They never opened Konkani Schools, not even primary ones, for Goans, but promoted Portuguese education from the primary level itself. Hindus veered towards Marathi, in which they did their primary schooling, and thereafter switched to Portuguese at the secondary level.

The circumstances as above led to influence of Portuguese Vocabulary and Syntax on Konkani Vocabulary and Syntax. If Vocabulary influence is tolerable and even sometimes acceptable, to transplant Portuguese Syntax on Konkani language, as it happened before Liberation in Konkani books, magazines and periodicals brought out by Catholics, is to make a caricature of Konkani language itself, as it happened, and is not tolerable at all.

5. Prof. Dr. Edward de Lima defends preservation of Portuguese words which have entered Konkani language as part of our heritage, and he makes a list of such words. Some of them are '*tadbhava*', *vg. kodel, khomis, foger, khuris, zonel, aimori*, etc. These are so much a part of Konkani language in fact and in appearance that they cannot be excised therefrom.

Others are 'tatsama', vg. *atensanv, aula, azeit, banquet, cama, civilidad, libertad*, etc., without which Konkani can do and would be better off. The golden rule is the one followed by Mgr. Sebastião Rodolfo Dalgado in his two Dictionaries: Admit those words which are naturalized and necessary reject those which are not.

6. While I congratulate and appreciate Prof. Dr. Edward de Lima, I note that he suggests that "there should be a study undertaken of Old, Middle and Modern Konkani" (his Preface), and I would countersuggest that he is the best person to undertake such a study.

M. de Ataíde

(Fr. Mousinho de Ataíde)

Neurá, Goa

5 – 12 – 2013

PREFACE

Konkani as a language has survived in spite of various setbacks it had to suffer down the centuries. Various invaders conquered Goa and brought it under their rule. They were the Bhojas, Konkan Mauryas, Chalukyas of Badami, Rashtrakutas, Goa Kadambas and the Yadavas, who held political sway over Goa from time to time. In 1310 Goa was occupied by the Bahmani dynasty followed by Vijayanagar, the Adil Shah dynasty of Bijapur and finally the Portuguese. Each of the above rulers while exercising their suzerainty over Goa also imposed their respective language. Hence, Konkani, the language of Goa, came under multiple linguistic influences.

In my book *Influence of Portuguese Vocabulary on Konkani language*, I have concentrated on only one of the influences which exercised a profound effect on the idiom and vocabulary of Konkani. I have dwelt on the various causes during the Portuguese rule which were both detrimental as well as contributory to the language and how the language came to be moulded by the Portuguese idiom because of the efforts of the missionaries in the early period and then by the sons of the soil. The book will, no doubt, help the readers to understand the historical background in which the people of Goa came to use the Romi script for Konkani.

My reference to any particular caste of Goa is only for the sake of documenting the historical aspects and not as adverse comments on any caste or its dialects. My earnest desire is that the old Konkani words should continue and the young scholars in their linguistic and etymological studies at the higher levels of study of Konkani take note of the peculiarities of the language and its rich history. Just as there are studies of Old English, Middle English and Modern English, there also should be a study undertaken of Old, Middle and Modern Konkani.

I do not pretend to be a Konkani scholar of high merit but have gleaned information on the development of Konkani from various available sources, which I have acknowledged.

I hope the glossary at the end of the book will prove to be both useful as well as interesting to the readers, who themselves may have never known that the words they were using in Konkani were once Portuguese words.

I acknowledge with gratitude the help rendered by Rev. Fr. Mousinho de Ataíde, former Professor of Canon Law at Rachol Seminary and presently the Parish priest of St. John the Evangelist Church, Neura, Goa for a through review of the manuscript. Without his scholarly guidance and perceptive criticism this book would not have been what it is.

I am also grateful to Ms Esha Satardekar, (M.A. in Konkani) of Porvorim for checking my Devanagari script.

I thank my dear wife, Sheila, for her infinite patience and inexhaustible supply of Portuguese words in the Konkani vocabulary which appear in the glossary at the end of the book and my son, Vikramaditya and daughter, Indika, for their assistance at the computer.

Edward de Lima
Porvorim, Goa
29th December, 2013

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Introduction: The Konkani Language

The Konkani Language is spoken all along the western coast of India along the Arabian Sea. It is also spoken widely in the district of Maharashtra State, which is known as Konkani proper as well as in the states to the south of Goa, in south Kannara district of Karnataka and also in Kerala. But Gomantak, the modern Goa, is the home of the Konkani Language.

Konkani is a modern Indo-Aryan language spoken, therefore, not only in Goa but other parts of the western coast of India. Up to 1510 the Konkani language was used mainly as a spoken language and if we wish to know the script in which it was written by the learned gentry, we have to depend only on various inscriptions in Nagri which have been discovered. These inscriptions are partly in Konkani and partly in Marathi, the reason being that both the languages were developing side by side as Prakrits of Sanskrit. Manohar Sardessai is of the opinion that Konkani used to be written in the Nagri script during the Portuguese and Dutch periods. According to him, the introduction containing a testimonium in Konkani to Van Rheede's *Hortus Indicus Malabaricus* published in 1678 A.D., a botanical work in 12 volumes, was written in Nagri. It was written by Appu Bhat, Vinayaka Pandit and Ranga Bhat – three Konkani Ayurvedic physicians of Cochin. The Konkani written therein is named as 'Brahmana' language and the testimonium is the earliest specimen of Devanagari block printing. (Sardessai, 9)

After the arrival of the Portuguese in Goa in 1510, the European Christian missionaries began to learn and study Konkani in order to spread Christianity in Goa. As there was no specific name for Konkani at that time, the missionaries called it by different names, like *Lingua Concana*, *Lingua Bramana*, *Lingua Bramana Canarim*, *Lingua vulgar de terra* (Common Language of the Land) and *Lingua Concanim*.

The Portuguese presence in India began a decade earlier than the conquest of Goa when Vasco de Gama reached Calicut on 20th May, 1498. This prompted the Portuguese to set up an administrative machinery for the 'sea borne empire' in the early sixteenth century. D. Francisco

de Almeida was accorded the title of Viceroy and ordered to form alliances with Indian rulers in 1505. It was his successor, Afonso de Albuquerque appointed as the Governor General, who conquered Goa with the help of a local chieftain Timoja (Timmaya) in 1510. (*C.Sousa, Vol.II, 5*) Afonso de Albuquerque also received support from a local leader, Mhall Pai Vernekar, the sardesai of Verna, who collaborated with the Vijaynagar Admiral, Timmaya, to send feelers to the Portuguese admiral to come to their rescue. (*P.Kamat, 23*)

The Portuguese were driven out of the island of Goa in the middle of May 1510 by the forces of Adil Shah, but on 25th November 1510 they succeeded in recapturing the islands of Goa from the Sultan of Bijapur. By 1543, the Portuguese annexed the adjoining lands of Bardez in the North and Salcete in the South. These three territories of Tiswadi (Ilhas), Bardez and Salcete were designated as the Old Conquests (*Velhas Conquistas*) by the Portuguese, as they were acquired in the sixteenth century. For nearly two centuries they seemed to be content with these tiny areas in Goa. Then they extended their rule to Ponda in 1763, but it was decisively in their hands only by the treaty of 1791. Canacona and Sanguem joined not before 1763. Bicholim was conquered in 1781. Pernem came under the Portuguese rule by the Treaty of 1788. Sattari was captured in 1746 and reconquered in 1782. Thus, Goa as it is understood today, was extended to the present boundaries during the third quarter of the eighteenth century. (*ibid, 5*) This information would help us to understand why there is greater influence of Portuguese vocabulary and idiom in some districts of Goa, whereas there is considerably less influence in others.

Goa being a commercial centre in the early days of Portuguese rule, the population consisted mainly of merchants, soldiers, missionaries and slaves, besides the locals. It is estimated by historians that the native population was approximately to be one lakh in the territories of Goa. Most of the native Goans or Canarins as they were called by the Portuguese then, were Roman Catholics and the remainders were Hindus. At the time of the Liberation of Goa from Portuguese rule in 1961, the population of Goa was around five lakhs.

The Portuguese right from the beginning followed a policy of assimilation in the colonies, which led to the adoption of many legal policies and enactments. Afonso de Albuquerque attempted to arrange marriages of Portuguese soldiers with Muslim captives, who were regarded as attractive in appearance. His idea was to populate Goa with people loyal to the King of Portugal and to raise a Portuguese army for the defense of the empire. However, his plan did not meet the success that he envisaged. The great majority of Goans remained

ethnically Indians and carried along with their conversion to the Roman Catholic religion the baggage of the Hindu caste system. Many European explorers, officials, reporters and writers have classed Goans as Eurasians of diluted Portuguese stock. They were wrong, of course, for very little miscegenation had actually taken place between the indigenous Goan and his Portuguese colonizer. (*Carvalho, Selma, 4*)

The Portuguese also attempted assimilation on religious and cultural lines. Many laws were enacted to Christianize the local population and convert them culturally in the Portuguese way of life. The Portuguese believed that they had the gift of a superior culture, a gift of superior legal and administrative system, which it had to share with the less fortunate nations of the world. They were firmly convinced that they had a mission to fulfill in this direction. Their views were similar to those of the British, who believed that they were destined 'to rule the lesser breeds without a law.' With their zeal for conquest of new lands, they could not understand that the lands they conquered had centuries of civilization equal to their own but fundamentally different. The Portuguese partly succeeded in this mission, because they produced a civilization imbibed with western mores and modes, which was considerably different from the areas beyond the borders of Goa. Even now, Goans believe that they are a little different from the rest of the Indians and consider themselves to be a notch higher on account of their culture and liberal outlook.

When Bardez and Salcete were annexed by the Portuguese in 1543, Bardez was handed over to the Franciscan Friars and Salcete to the Jesuits for the propagation of the faith. The knowledge of the vernacular Konkani became extremely important to the missionaries in order to propagate the Christian faith. Both these religious orders produced great students and masters of the language. (*Sardessai, 13*)

But the decree of 27th June 1784 put an end to this scholarship. The decree promulgated the specific use of Portuguese in all dealings and contracts, and those using the vernacular were being severely punished. This decree had far reaching consequences both for the Konkani language as well as literature. An attempt was made to suppress the language of the people. However, the language did not die, but survived with plenty of corruption and degeneration.

The impact of Portuguese language on Konkani is pronounced and evident because the Portuguese ruled most of Goa for almost 450 years and during this period many Portuguese words came to be used in Konkani. In the talukas of Bardez, Salcete and Ilhas (*Tiswadi*).

which were the longest under Portuguese rule, the impact is more evident. Innumerable Portuguese words have become a part of the common man's speech, particularly in the dialect of the Christians in Goa.

Within a few years of Portuguese conquest of the islands of Goa, Portuguese Christian missionaries landed in Goa with the mission of harvesting souls for Christ. These missionaries realized that there was a need to learn the Konkani language in order to preach to the natives in their own mother tongue on the tenets of the Christian religion. It is obvious that they approached the Hindu Brahmins or Bhattas who were the only ones well-versed in the structure of the Konkani language on account of their knowledge of Marathi and Sanskrit texts. Probably, it is for this reason they christened the language of the land as *Lingua Brahmana* or the language of Brahmins. They made a systematic study of Konkani and wrote Konkani grammars with explanations in Portuguese. They also compiled a number of Konkani-Portuguese vocabularies. The initiative to translate Latin and Portuguese religious books into Konkani was also undertaken by them in the early 16th century.

It was a laudable effort on the part of the Jesuit missionaries to bring the first printing press to Goa on 6th September 1556. This accelerated the process of printing the first Konkani religious books and grammars. It was naturally difficult for the foreign missionaries in Goa to master the Indian alphabet or the Devanagari alphabet. Besides, in the sixteenth century the technology of printing was not highly developed to undertake printing in the Devanagari alphabet. The missionaries worked relentlessly to learn the Sanskrit terms which were equivalent of the Portuguese or Latin vocabulary. There was also no pressing need to print in the Devanagari alphabet because there were hardly any readers. Most of the native population of Goa of that time could have been illiterate and spoke only in Konkani, leaving the official documentation to be carried out by scribes either in Marathi or Kannada. Hence, the missionaries were compelled by circumstances to adopt the Roman alphabet to write and print Konkani and Marathi books.

It is for this reason that we must appreciate the contribution the Portuguese missionaries made to Konkani and view their efforts in the proper perspective in the development of the language. Without these primary efforts, even though in the Roman script, Konkani would have, perhaps, remained only a spoken language with its various dialects. We must also realize that these Portuguese missionaries came in contact with the natives of Bardez, Salcete and Ilhas (*Tiswadi*) long before they met other speakers and that is probably the

reason they chose a dialect which they perceived as the most perfect and grammatically practical for translation of religious texts. This was no other than the Bardeshi dialect of Brahmins, which was soon adopted for preaching in Churches in Goa.

In the beginning, up to 1625, the Portuguese language exercised very little influence on the Konkani language, except five or six vocables, exclusively of Christian terminology. (P.Naik, 1987) But by the end of the 17th century, the missionaries had lost the zeal to learn the local language and write in it. On the contrary, they resorted to the use of Portuguese terms freely and indiscriminately. (Sardessai, 23) Thus, the neo-Christians began using a kind of hybrid language, picked up from the prayer books, Church sermons and conversations with Portuguese-educated Goans.

In 1745, Archbishop Lourenço de Santa Maria made it compulsory for all Christians to speak Portuguese. It was only during the short reign of Marquis de Pombal that the priests were ordered to learn the language of the people. However, soon after in 1771, Archbishop Assunção de Brito commanded that all religious instruction should be imparted in Portuguese alone so that the native Christians may learn to converse in Portuguese.

In 1831, when the first government schools were opened, Konkani was not included in the curriculum. Portuguese was then the only medium of instruction or the sole official language. It soon became the language of the press, judiciary, government administration and the elite of the territory. This was in keeping with what happens in all conquered nations. As an example from British history, in 1066, when William, Duke of Normandy, fought and overcame Harold at Hastings, the entire complexion of English culture was altered for several centuries. The bulk of the populace continued to speak the Old English tongue, but the rulers and the clergy spoke and wrote French. In course of time, the two cultures were bound to merge when they embraced both Old English and the Norman French. With the Norman French came also powerful changes in the aspect of English culture. Similar changes were also to emerge in Goa, particularly in the Old Conquests, in the last decades of the nineteenth and first decade of the twentieth century, which, were undoubtedly among the most productive and stimulating years in the political, intellectual and artistic life of Goa.

The Hindus in Goa studied Marathi up to the fifth standard at the few Marathi schools which were run by the Pandes (teachers) from Maharashtra, before their journey to the English or Portuguese schools. But, even they did not remain unaffected by the Portuguese syntax and

diction for long. They used Portuguese words copiously in their Konkani and even Marathi conversations, having picked them up on account of their exposure to the Portuguese language at the Lyceum, in the government administration or their professions as lawyers, doctors and businessmen. The upper class Goan Christian gentry began studying in Government Primary Schools and then proceeding to Lyceum or the few English schools which were just making their presence in Bardez. But, the lesser folks studied Konkani in the Roman script in the Church schools, which also taught them the three R's, western music and *solfa*gio. By 1930, English education replaced the Portuguese education and the Goans rushed to learn English because it was a gateway to jobs available in plenty in the neighbouring British India as well as the colonies in Africa.

Coming to the present, attempts are being made by both Roman as well as Devanagari writers to find substitute vocabulary for the words derived from Portuguese. There are plenty of borrowings from Sanskrit as well as Marathi in the literature as well as in spoken Konkani. The Catholic Church has produced liturgy which is highly sanskritized, sometimes making it difficult for Christians to articulate as well as comprehend without assistance from the clergy. Some of the new words which have been coined, are derived from Sanskrit like *provadi* (prophet), *provachan* (sermon), *poromeshwar* (God Almighty), *Iodn* (sacrifice), *Iodnik* (priest), *samskar* (sacrament), *krist prasad* (communion) and *prarthanam* (prayer). The Marathi-educated Hindus in Goa have transferred the Marathi idiom and vocabulary into the Konkani language, because in vocabulary and grammatical structure there are similarities although they are two different languages.

We must realize that all these endeavours are partly justified in the search for a standardized Konkani, which would be acceptable to all the sections of society. Young educated Goans from a cross section of society have now begun speaking Konkani with an accent of the higher classes of Goan society and as far as possible avoid using their respective dialects publicly, confining them only to their homes or with close family members.

To take an example of English, the accent of well-educated people is regarded as 'standard', while those of the uneducated as 'non-standard'. One of the accents of English generally recognized as the standard one is the Educated South-eastern British. It is the accent which is known as King's or Queen's English, the B.B.C. English, the Oxford English, etc. English teachers have defined this accent as 'Received Pronunciation' (RP) of England. Most educated people use this accent in their speech in England. Similar is the situation unfolding in

Goa with regard to Konkani. The generation which has had no contact with the Portuguese culture, are already replacing with English many of the Konkani terms which had once derived from Portuguese.

There is a need to strengthen the Konkani language and bring about a synthesis in the existing syntactic differences which exist between the Hindu and Christian speakers. In short, a standardization which is acceptable to all has to take place in this century. A language in order to survive for posterity must be enriched with new vocabulary which at times may be borrowed from other sister languages.

Missionaries and the Impact on Konkani

There was hardly any written literature in Konkani, as we have seen, when the Christian missionaries arrived in Goa. Therefore, the missionaries could only write down the oral literature, which they heard from the natives in the Roman alphabet. This material equipped them with some knowledge, though insufficient, to learn Konkani and compose grammars and vocabularies. These grammars and vocabularies compiled by the missionaries cannot be claimed as perfect works in the modern linguistic approach. (*P.Naik*, 9) The missionaries had to depend on the native speakers in the understanding of the language and hence there could have been risks of inaccurate information supplied or they being exposed to badly dictated vocabulary of the natives. However, they compiled Konkani grammars and vocabularies using the Roman alphabet with a few diacritical marks, which contain a great deal of information for the use of Konkani scholars and anthropologists.

Most of the compilers of grammars in Konkani from the 16th to the 18th century were Christian priests mainly from Portugal, who also wrote the Portuguese-Konkani or Konkani-Portuguese vocabularies. These vocabularies throw plenty of light on the customs and beliefs of the people. They are valuable primary sources not only to scholars who are interested in the history of Konkani and other Indo-Aryan languages but also to those who are interested in the cultural history of the region. (*ibid.* 9) We understand from a reading of these vocabularies that up to 1625, the Portuguese language had very little influence on the Konkani language. The only influence could be traced to words borrowed from Christian religious terminology.

Let us consider the contribution of the Christian missionaries to the Konkani language. The Christian missionaries belonged to different Christian orders and they contributed to the language of the natives expounding the doctrines of the new faith and refuting the old beliefs.

Franciscan Contribution

The Franciscan missionaries were the first to arrive in Goa in 1517. They realized that there was a great need to learn the local language in order to go ahead with their mission. They started schools and colleges for the teaching of Konkani first at Reis Magos and Serula in Bardez

and then in the city of Goa.

The first two Franciscans to write grammars in Konkani were Amador de Santana, OFM and João de Sam Mathias, OFM. The first was at the Franciscan college at Pomburpa and the second was the rector of Reis Magos.

Gaspar de Sam Miguel, OFM (1595-1647)

A Franciscan missionary living in the city of Goa at Sam Boaventura Franciscan college, he has many works to his credit. His important contribution to Konkani linguistics are: (1) *Grammática da Lingoa Bramana que corre na Ilha de Goa e sua Comarca* (Grammar of Brahmin language in vogue, in the island of Goa and its dependencies). It deals with the phonology and morphology of Konkani. (2) *Sinctaxis Copiosissima na Lingoa Bramana e Pollita* (Copious Syntax in Brahmin and Polished Language). (3) *Vocabulario da Lingoa Canari e Português* (Vocabulary of Konkani Language and Portuguese). Gaspar de Sam Miguel is the greatest and brilliant scholar of the Franciscan Order. (P.Naik, 7)

Other Franciscan missionaries who contributed to Konkani grammar are: Friar Christovão de Jesus, who wrote *Grammática de Lingoa Bramana* (Grammar of the Brahmin Language) in Portuguese. It dealt with the phonology, morphology and syntax of Konkani of North Goa. There were a number of anonymous Franciscans who compiled vocabularies in Konkani in the 17th century, which were referred to by other grammarians later.

Jesuit Contribution

Jesuits lived and worked in Ilhas and Salcete areas of Goa. St. Paul's College was the first Jesuit institution in Goa. St. Francis Xavier was the first Jesuit to reach Goa on 7th April 1542. The Jesuits studied the local languages, Konkani and Marathi, in great detail. They mastered the spoken language Konkani and Goa's religious and cultural language, Marathi. The main Jesuits who contributed to Konkani linguistics are: Thomas Stephens, Diogo Ribeiro, Miguel de Almeida and Antonio de Saldanha.

Thomas Stephens (1549-1619) was an English Jesuit, who arrived in Goa on 24th October, 1579. He made a thorough study of the language and script of the people. He studied Konkani, Marathi and Sanskrit. He is the well-known author of *Krista Purana*, which was printed in Roman characters because of the non-existence of the Devanagari type in India. He also wrote the *Arte de Lingoa Canarim* (Grammar of Canarim Language). He uses the Roman alphabet to

give Konkani examples and makes use of diacritical marks to indicate Konkani speech sounds. The phonological and morphological information contained in this work is quite exhaustive. The book was primarily meant to teach Konkani to foreign missionaries. (*ibid*, 3) Stephens composed a booklet: *Doutrina Cristam* (Catechism in Konkani) for the newly converted natives. He realized that it was an absolute necessity for the formation of the neo-Christians in order to be introduced to the new faith. It is significant to note that though Stephens wrote the *Krista Purana* in Marathi, he chose to write the Catechism in Konkani because it was through Konkani he could reach the majority of the people. He spent most of his time in the missions in Mangalore, Karnataka.

Diogo Ribeiro (1560-1633), a Portuguese priest, continued the work began by Stephens. He is noted for the compilation of a Konkani vocabulary in two volumes: *Vocabulario da Lingua Canary vertido do Portugues pelo Padre Ribeiro*, 1625 (Vocabulary of the Konkani Language, translated from Portuguese by Fr. Ribeiro) and the *Vocabulario da Lingoa Canary Feito peles Padres da Companhia de Jesus Na Cristianidade de Salcete, Novamento Acrescentado Com Varios Modos de Fallar Pello Pe. Diogo Ribeiro Da Mesma Companhia, Anno 1525*, (Vocabulary of the Konkani Language compiled by the Fathers of the Society of Jesus who reside in the Christendom of Salcete and newly enlarged with various idioms or modes of speech by Fr. Diogo Ribeiro of the same society, year 1625) The manuscripts of these dictionaries are preserved in the Central Library, Panjim, Goa. (*Sardessai*, 46) The Portuguese-Konkani vocabulary has approximately 14,500 main entries.

Antonio de Saldanha (1598-1663) continued the tradition of scholarship in the local language started by Fr. Stephens. His chief work deals with the life of St. Anthony of Padua or his miracles, entitled *Sancto Antonichim Acharya* (The miracles of St. Anthony). The noteworthy point of this book is that it is written in a chaste and elevated literary prose, containing a rich vocabulary of *tatsawa* words without the use of Portuguese lexicon or Latin syntax. This proves the painstaking study of Konkani by the Jesuit priest.

João de Pedrosa's (1616-1672) chief work consists of *Devachim Yecangra Bolannim* (Solioloquios Divinos) printed at the new college of St. Paul in 1660. He uses as few Portuguese words as possible and uses familiar Konkani words with great ease.

Miguel de Almeida's (1604-1683) main work is *Jardim de Pastores* (The Garden of the Shepherds) printed in 1658 at St. Paul's College. The same book in Konkani was titled *Onvalleancho Mollo Zo Jesuchea Sangatichea Padry Miguel de Almeidana Bamane Bhassina*

Ghaddusunn lihuna udegilo, 1658. Unlike the previous Jesuit, Fr. Miguel uses many Portuguese words giving them the Konkani meaning: *Apostol, oração, templo, Myster* etc.

Ignazio Archamone (1615-1683) was also a Konkani scholar. His Konkani masterpiece is *Sagallea Varussanche Vangel* (Gospel of the whole year). Fr. Archamone also wrote religious books in Konkani, calling it the Canarim Language.

We may conclude that the contribution of the missionaries both Franciscan, Jesuit and others was extraordinary to the development of written Konkani, albeit in the Roman script. It is they who also enriched the Konkani vocabulary with the inclusion of Sanskrit terms in their works as well as addition of Portuguese words whenever they could not find an alternative in the native language. All this led to the enrichment of the written language which had hitherto remained only a spoken language. They introduced a new vocabulary into Konkani which was picked up by the Konkani speakers, particularly the Christians. Portuguese, Latin and Sanskrit terminology thus percolated into the native tongue and in the course of centuries, the Konkani-speaking people have come to use these words as original Konkani in their speech and writing.

Whatever may have been the causes that dictated the missionaries to study and write in Konkani in the Roman script, we cannot fail to recognize their efforts in this direction which finally resulted in the development of the language. We have to give them the credit which they richly deserve for this diligent and painstaking work.

Effects of the Inquisition on Konkani

The Inquisition, a religious court, exercised a harmful effect on the development of Konkani language and literature. It also was the cause of thousands of Goans migrating to other regions out of Goa where other languages were spoken.

The Inquisition was established in Goa in 1560, but abolished in 1774 during the reign of D.José I because of the efforts of a liberal Prime Minister of Portugal, Marquês de Pombal. But it was again revived in 1779 and lasted till 1812. One of the reasons for establishing the Inquisition in Goa, was because of the tendency on the part of the new converts to revert to the practices of their old religion. Referring to conversions, Dr. António Noronha in his book *The Hindus and the Portuguese Republic*, has this to say: "It is known how such rapid and extensive conversions took place: some by fear of physical force, others from moral cowardice; many because they could not overcome the love for the country of their birth from which they would otherwise be expelled, not a few to avoid the loss of their properties and interests; some with their eyes on lucrative jobs – and almost none from conviction. The conviction, the faith, these would come later..." (*Sardessai*, 67) Hence, it was a great temptation for the newly converted natives to clandestinely practice their old customs and indulge in their old festivities, which were not looked upon kindly by the Church, which attempted to lusitanize them and change their old habits.

The Portuguese missionaries, actively aided by the government according to their avowed mission at that time, were not satisfied in merely evangelizing the Goan population but also lusitanising them completely. They made systematic attempts to change not only their religion but also their manner of wearing clothes and behavior. They feared that the existing Hindu religious literature, probably in Marathi, would contaminate Christianity and therefore they displayed a tendency to suppress and shun all that was Indian. Consequently, the people's language, Konkani, was the most to suffer in their attempts at westernization. The policy of conversion also separated the Christian population from the Indian languages and cultural traditions. This resulted in the formation of two groups: Hindus and Christians, which also

brought about linguistic differences. The idiom, the pronunciation and the accent of the Christian population began to undergo a transformation. Even today, a Christian can be distinguished by his accent from the Hindu Goan in his Konkani speech.

The exodus during the Holy Inquisition brought down the population of Goa to a large extent. As most of the Goans fled to the neighbouring areas of South Konkani, specially Mangalore and Cochin and to the Southern districts of Maharashtra across the borders of Goa, the speech of the original Konkani speakers underwent a change. They were influenced by the Kannada or Malayalam languages in the south of Goa and to the north by Marathi. These brought about phonetic and lexical changes in their speech and writings.

As no books in the local languages were allowed by the orders of the Inquisition, no books were to be found anywhere later on when there was a favourable climate for the learning of Konkani. All books written in Sanskrit or Marathi were seized by the Inquisition and burnt on the suspicion that they may deal with idolatry. And thus, all literature existing up to that time was destroyed. Later on books had to be acquired from territories outside Goa when there was a need for learning local languages. (*ibid*, 69)

The Inquisition's plan was to completely wipe out the Hindu traditions and superimpose a western culture on the inhabitants of Goa. With this in view they promulgated orders in 1684 to the effect that people residing in Portuguese territories should speak no other language but Portuguese. Again in 1812 the Archbishop Fr. Manuel de S. Godinho dispatched the following circular: "In Elementary schools, care should be taken by teachers that the children do not as far as possible talk, during the school hours, in their mother tongue." In 1847, this rule was extended to the seminaries forbidding any student or priest to converse with one another in the language of Goa.

All these measures brought about a complete cleavage in the cultural exchange between the Hindus and Christian groups, although both belonged to the same community. As a result, the Christians learned to speak in a vocabulary interspersed with Portuguese words and in an accent different from their Hindu brethren. After two or three centuries, this cleavage was complete and, even when the Holy Inquisition was closed in 1812 and the situation became normal, there began existing two different cultures in Goa. The harm was already done in the earlier centuries and by the nineteenth century the Konkani vocabulary manifested hundreds of Portuguese words and idioms in the everyday speech of Goans, particularly Christians.

A New Era Dawns

A new era seems to have dawned for Konkani with the arrival of Dr. Joaquim Heliodoro da Cunha Rivara in 1855. Cunha da Rivara was born in Portugal and obtained a degree in medicine from the University of Coimbra. In 1855 he was appointed as a General Secretary to the Governor of Goa. He was a man of many parts. He displayed a great interest in language, art architecture and historical monuments. Besides, he took great interest in Konkani language and literature.

Cunha Rivara's great work was *Ensaio Histórico da Lingua Konkani* (A Historical Essay on Konkani language), published in 1857. In this essay he wrote against the linguistic, cultural and religious tyranny of the Portuguese. He defended the cause of Konkani even though he did not write anything in Konkani. He pointed out in his essay that “in spite of the great impulse which the language received in the first century of Portuguese domination, there was waged against it an implacable war with attempts to entirely extinguish and proscribe it. Although it was not possible to achieve this end fully, as it is beyond human power to suppress a language, it has, however, been corrupted and adulterated and its literary records practically destroyed with serious loss both to the intellectual and moral culture of the people.”

He concluded his essay with an appeal: “The time has come to restore the mother-tongue to its rightful place. To you then, Goan youth, is reserved this great work, essential element of intellectual and social regeneration of our countrymen! The methodical culture of your mother-tongue will bring you closer to the Marathi language; it will facilitate the knowledge of Asiatic and European languages, ancient and modern and thereby useful knowledge will be opened to your intelligence, and the treasures of the world, till now hidden from you, due to absence of this instrument of exploration, will be opened to you... let fools laugh and shout from their ignorance that the language has no grammar... If, however, you feel that these ignorant people deserve a reply, tell them that this book and others that will follow, prove whether the language has a grammar or not, whether it is conducive to writing or not... And lastly, its very corruption should be an incentive to you to improve it, to purge it rather than to

despise it... Indeed the enterprise is not easy, but it is useful, it is honourable, it is glorious.”
(*ibid.*, 79)

Marquês de Pombal, the Prime Minister of Portugal, also realized the importance of Konkani as a medium of communication. He founded the *Colégio dos Naturais* in which Konkani was taught and it was made compulsory for the priests to know the local language. However, Goans themselves did not display any enthusiasm for learning the language.

In his recommendation Cunha Rivara had declared: “According to the well established principle of going to the unknown through the known, the knowledge of the mother-tongue is the first step towards the knowledge of other languages. Hence, Konkani must be accorded its rightful place, and henceforward the scorn and neglect which had been its lot, must cease.” He was also of the opinion that Konkani must be taught in the primary school. Unfortunately, there were no takers for Konkani, as it did not enjoy sufficient prestige.

Cunha Rivara's *A Historical Essay on Konkani Language*, Nova Goa, 1857, is a basic work on the history of Konkani Literature based on documents. After a lull of over a hundred years, his book appealed to the government to restore the language of the land to its due place and the Goans to study their own language.

In response to Cunha Rivara's fervent appeal, many learned Goans picked up cudgels in defence of Konkani and began writing in the language. They were Dr. Gerson da Cunha, Mgr. Sebastião Rodolfo Dalgado, Joaquim António Fernandes, Dr. Mariano Saldanha and Shenoi Goembab. We shall briefly examine in what way they contributed to Konkani in order to popularize the language among the Goans after so many centuries of neglect and opprobrium.

Mgr. Sebastião Rodolfo Dalgado was born in the village of Assagão in the district of Bardez on 8th May 1855. His birth coincides with the arrival of the Portuguese scholar, Dr. Cunha Rivara to Goa. He joined the Seminary of Rachol after primary studies in Mapusa and obtained the highest credits. He was ordained priest in 1881. It was when he was at Rachol Seminary that he was inspired to study Konkani and also compile a Konkani dictionary in order to help the Catholic priests to acquire sufficient knowledge of the language of the land.

After spending some years at Rome, where he earned a doctorate in the Sacred and Roman Law at Saint Apolinario's Athenaeum, he left for Lisbon in 1884. On account of his

erudite scholarship, he was appointed royal missionary and sent to Goa. He was first appointed Inspector of Seminaries and schools of the Padroado and then Professor of Sacred Scripture and Canon Law at Rachol Seminary. In 1885 he was sent to Ceylon where he studied Sinhalese and a Portuguese *patois* (dialect). In 1887 he was appointed Vicar General of Bengal, where he learnt Bengali and noted the similarities between Bengali and Konkani. In 1893 he went to Honavar, Karnataka as Vicar General. Here, he learnt Kannada as well as Tamil. In Sawantwadi, he studied Sanskrit and Marathi. This helped him to note the similarities between Sanskrit and Konkani and differences between Marathi and Konkani. Soon he compiled his first monumental work: *Konkani-Portuguese Dictionary*, which was published in Bombay in 1893. As this was the first dictionary of its kind, the Portuguese authorities encouraged him to compile a *Portuguese-Konkani Dictionary* at the cost of the government. In 1895, he left for Lisbon. The New Academy of Sciences in Lisbon published the *Portuguese- Konkani Dictionary* in 1905. Mgr. Dalgado also helped to institute a chair of Konkani at the Colonial School of Lisbon.

Mgr. Dalgado deserves praise for his great contribution to Konkani through the two dictionaries he published: Konkani-Portuguese and Portuguese-Konkani. They were written according to the lexicographic rules and were the finest models of their kind.

Although Konkani was written as well as spoken at that time in various dialects like *Saxtti*, *Bardeshi*, *Karwari* and *Manglori*, Dalgado found his own dialect *Bardeshi* as the most pure form of Konkani.

After an intensive study of Konkani and other languages, Mgr. Dalgado came to the following conclusions: “(1) The Konkani language is Aryan and inflexive and not Dravidian or agglutinative. (2) It is quite similar to Balabasha. (3) In its grammatical structure and in its vocabulary, it is closer to Sanskrit than to Marathi. (4) It is not a dialect or corruption of Marathi. (5) In its phonetic structure it is quite close to the Northern Gaudian languages, specially Bengali. (6) In all probability it represents the Saraswati language, which the Orientalists consider extinct and which the emigrants of Trihotra of Tirhut introduced into the Konkani.”

Mgr. Dalgado had a twin mission to fulfill in compiling the two dictionaries: one was to establish the close relationship to Sanskrit and second was to purify Konkani of the unnecessary appendage of Portuguese words which had crept into it. These dictionaries helped Christian preachers to substitute Sanskrit terminology for Portuguese words in their sermons. In fact, the

aim has greatly been fulfilled by the Catholic Church in Goa in modern times by introducing words like *iodn*, *iodnik*, *sonvskarni*, *swargani pritm*, *sorvespor*, etc. in the liturgical services.

Mgr. Dalgado includes in his dictionary many Portuguese words which have become an integral part of current Konkani vocabulary but he is also of the opinion that words derived from Sanskrit or Konkani could be safer to use. He retains Portuguese words accepted by the language and feels that there was no need to avoid them deliberately or find unnecessary replacements. Dalgado's contribution to Konkani vocabulary is enormous and it paved the way for the preaching of sermons in Konkani in the churches in Goa and the new words gradually percolating into the speech of the Goan Christians.

Another stalwart to come to Konkani's defence was Dr. Gerson da Cunha. He was born in the village of Arpora, Bardez, on 2nd February, 1844. He studied medicine at Grant Medical College, Bombay and then London. Soon he became famous as an orientalist because of his archeological writings. He published: *The Konkani Language and Literature* in 1881 and this work set out to prove the independent status of Konkani as well as its inherent strength. According to him, Konkani was an Aryan language but had some elements of the Dravidian language because of its geographical position. It was also influenced by the Portuguese language.

Unfortunately, Dr. Gerson da Cunha was disheartened about Konkani's future and the plight in which it had found itself. He declared in his writings: "It is only an autonomous country that can preserve its language in a state of purity, and it is in its literature or rather to the learned men of that country, is confined the task of rendering its forms, classic and unalterable. But Goa has for centuries been swayed by foreign rulers who have insisted on making their own language the official language, or the language of the court, withdrawing, at the same time, all encouragement for the cultivation of the native tongue. Under these circumstances it is no wonder that Konkani has been treated with neglect by the very children of the soil, and has, from the absence of a norm to regulate its forms, dwindled into the state of a jargon or *patois*. Add to this internal disorganization the power and vitality of the neighbouring tongues, and one need not be a prophet to foretell that in the course of a century or two, the Konkani language will be encroached upon by the Marathi from the North and the Kanarese from the South, a movement that has already begun, when Konkani must succumb to the struggle. This has happened before; and it will happen again: for such is the fate of all weak tongues as also of weak peoples." Somehow, this has not come to pass and Dr. Da Cunha would have been more

than glad to observe the resurgence both of Konkani language and literature in the present times.

Dr. Mariano Saldanha (1878-1975), another Konkaniist was born in the village of Ucassaim, Bardez on 26th June, 1878. After teaching Marathi at the Central Lyceum of Panjim, he proceeded to Portugal, where he was offered the Chair of Sanskrit, once occupied by Mgr. Sebastião Rodolfo Dalgado at the University of Lisbon.

Dr. Saldanha was a scholar whose primary interest was in the study of Konkani as well as other Indian languages. He also traced the close affinity between Sanskrit and Konkani in his book: *Da Importância do Sanscrito* (On the Importance of Sanskrit). He sets forth his main arguments in support of Konkani as a language in his *Iniciação Na Lingua Concanim* (Initiation into Konkani Language). He was of the firm opinion that Konkani children should receive their primary education through Konkani. Unfortunately, though he propounded the systematic and scientific study of Konkani, he himself did not write in this language, but in Portuguese.

One of the threads that united all these three lovers of the Konkani language was that they were all born in the villages of Bardez and must have been speaking at home in the Bardeshi dialect, which only one of them, Mgr. Dalgado openly declared as the most pure of the dialects of Goa.

Another Goan who also hailed from Bardez and contributed to the renaissance of Konkani in the Roman script was Eduardo José Bruno de Souza (1836-1905), who published the first fortnightly journal: *Udentichem Sallok* (The Lotus of the East), was born on 7th October, 1836 in the village of Assonora in Bardez. He contributed several articles in the Roman script to *O Heraldo* newspaper in Goa. He dealt with linguistic subjects and social, religious and cultural themes in his *Udentichem Sallok*. He also published a Grammar of Bardeshi dialect in a series of articles in the same journal until 1894 when its publication ended.

Joaquim António Fernandes, a Goan who spent his life in Bombay, also hailed from Bardez, being born in Candolim on 8th July, 1889. Along with other writers like Shennoi Goembab and Armando Menezes, he composed in Roman script textbooks in Konkani for the use of students of the primary school. They were *Poilem Konkani Pustok* and *Dusrem Konkani Pustok*. Although the lessons were in chaste Konkani, he did make use of Portuguese words, which had been fully accepted in Konkani. I have mentioned his name because he is one of the

makers of the Konkani vocabulary. Unable to write in the Devanagari script, many Goans began writing Konkani in the Roman script in order to keep alive the Konkani Language. Also Goans who migrated to Bombay after primary studies in Portuguese and English wanted to write in their own language. Fernandes' book *Konkani Nadxastra vo Romi Lipient Borounchi Rit* (1972) has since been a guide for all writers of Konkani. Many Christian Goans like Reginaldo Fernandes from Sodiem, Siolim, in Bardez published a number of novelettes called *Romances* on the social and economic lives of the Goan migrants in Bombay. In fact, the Konkani language acquired its first mass base largely through, but not restricted to, the literary efforts of the working class Goan Catholic migrants in Bombay and the simultaneous articulation of the language on the stage through the Konkani *Tiatr* and *Cantaram*. (Fernandes, J.K., 5, NT)

This discussion will not be complete unless we take into consideration the extraordinary contribution of a Hindu stalwart, Vaman Raghunath Varde Valauliker alias Shennoi Goembab, who may be rightly be designated as the one who laid the foundations of Modern Konkani literature in Devanagari.

Even a hundred pages will not suffice if we dwell on the personality of this great man and his writings in the Konkani language. Therefore, a brief survey of his main works will allow us a peep into the character and mettle of this Goan, who even after having travelled to many places in India and learning different languages, still preferred to write in Konkani, which he called his mother-tongue.

According to him, learning Konkani was a step in the direction of attaining social equality among the Goans. He has said: "Let us develop Konkani language in such a way that it should be understood in speech and writing at all levels. Let us not divide it into the speech of the higher classes and the speech of the lower classes, scholar's speech and the farmer's speech. Let us make a farmer a scholar and let us all become scholars and let us all enjoy the full independence of Konkani language."

Shennoi Goembab's *Konkani Bhaxechem Zoit* (The Triumph of Konkani) 1930, is a masterly exposition which proves beyond doubt that Konkani is an independent and self-sufficient language and not a dialect of Marathi and that it has a proud past and will have a glorious future. (Sardessai, 121) He also said: "The mother-tongue of Goans has an independent character of its own. The Goan may go and live in any corner of the world, but his

mother-tongue which has put a stamp of its own on his brain does not abandon its hold over it.”
(*ibid*, 120)

One of the historical works penned by him was called *Goemkaranchi Goeam Bhaili Vasnuk* (Goan settlements outside Goa) in 1928. In this work he appreciates the Goan emigrants, both Hindus and Catholics, who have made Goa proud through their outstanding success in various walks of life. Another essay in a booklet form *Konkani Nadashastra* (Konkani Phonetics) in 1940 describes the phonetic characteristics of the language. Goembab wishes to inspire love for Konkani through this work.

We may judge the works of Shennoi Goembab not only by their literary merit but their influence on successive generations, who, because of the inspiration he provided, produced a new militant band of Konkani writers. He can rightly be called the father of modern Konkani literature in Devanagari.

Thus, we have seen that both Portuguese as well as Goan scholars have contributed their mite to the development of Konkani language, its vocabulary and its literature. Although Konkani literature began to be written in the Roman script for reasons which we have already noted, at the dawn of the later nineteenth century and the twentieth century, literature flourished in both the scripts. It is Shennoi Goembab, who gave a fillip to Konkani literature in the Devanagari script which has now fully bloomed. However, hundreds of Catholic writers even today still continue contributing to Konkani in the Roman script.



A Hindu Lady in traditional clothes



A Batcar dressed in a cabaia revealing a part of the langoti, with chinelos on the feet and a pedra verde (green stone) around the neck



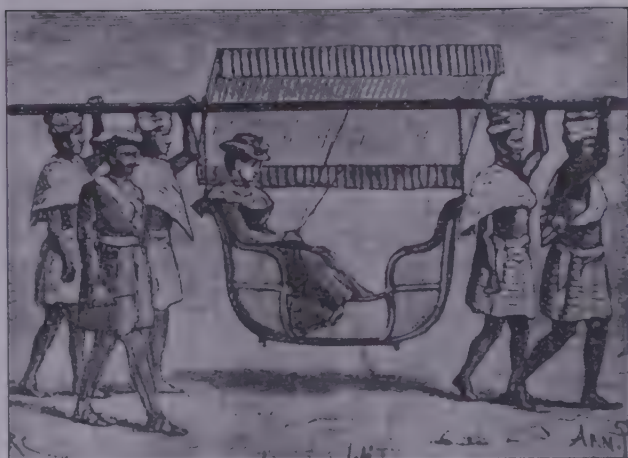
A Christian Brahmin lady dressed in Pano-Baju



A Christian lady dressed in Vol, going to church



A Christian aristocratic lady



A Christian lady being carried in a machila by four boias or coolies and a supervisor



A Christian couple in the early 20th Century



A Christian Family

From the Past to the Present

In order to understand the present-day Konkani and for an enlightened attitude towards questions affecting the language today the soundest basis would be a knowledge of the path it has travelled in becoming what it is. Therefore, equal attention has to be paid to its earlier and its later stages.

A cultivated Goan may discover a desire to know something of the nature and development of his mother-tongue in spite of the knowledge of economics, medieval history and the natural sciences with which modern education has equipped him. He will realize that his mother-tongue Konkani, which is the medium by which he communicates his thoughts and feelings to his fellow men and is also the tool with which he conducts his business or government, is surely worthy of study. There is no doubt that the liberally educated man should know something of the structure of his language, its position in India and its relation to other tongues, the wealth of its vocabulary together with the sources from which that vocabulary has been enriched and in general the great political, social and cultural influences which have been combined to make his language what it is.

The present-day Konkani reflects many centuries of development. The political, religious and social events that have in the course of Goan history so profoundly affected the Goan people in their day to day lives, have also had a recognizable effect on the language. The Christianization of Goa in the sixteenth century brought it into contact with Latin civilization and made significant additions to our vocabulary. The change that is constantly going on in a living language can be most easily seen in the vocabulary. Old words disappear, new words are coined and existing words change their meaning.

The relationship between a language and the people who speak it, is so intimate that the two can scarcely be thought of apart. A language lives only so long as there are people who speak it and use it as their native tongue, and its greatness is only that given to it by these people. A language is important because the people who speak it are important - politically, economically, commercially, socially and culturally. (*Baugh, 34*)

Vocabulary

Konkani displays a mixed character in its vocabulary. As an Indo-Aryan language, it shares its grammatical structure with other Indo-Aryan languages like Marathi, Gujarathi, Sindhi, Bengali, Punjabi etc. A great amount of its vocabulary, therefore, is derived from Sanskrit. Some of these borrowings have been direct, a great many through Portuguese by missionaries and some from neighbouring languages like Kannada and Marathi. The Western coast of India had been visited by people from different nationalities for centuries, particularly the Turks and Arabs. As a consequence many Arabic/Persian words have infiltrated into Konkani and have become an integral part of the language. For example, commonly used Arabic/Persian words are:

dukan दुकान (shop), *jawab* जवाब (answer), *kabul* कबुल (agree), *karz* कर्ज (debt), *chabuk* चाबुक (whip), *fakt* फक्त (only), *barik* बारीक (thin), *shar* शार (city), *saitan* सैतान (satan) and innumerable others. (*Sardessai*, 28)

Gender

Portuguese nouns have two genders, masculine and feminine while Konkani has three genders. Portuguese masculine nouns remain masculine or turn into feminine or neuter in Konkani. Portuguese feminine nouns remain feminine or turn into masculine or neuter. For example:

Calor (hot) (m) > *kalor* (m), *ambulância* (ambulance) (f) > *ambulans* (m), *mudança* (change) (f) > *mudans* (n), *calção* (trousers) (m) > *kalsanv* (n), *camisa* (shirt) (f) > *khomis* (n)

All nouns naming living creatures are masculine or feminine according to the sex of the individual and all other nouns are neuter but in Konkani even inanimate things can have a gender. When we speak of a ship or garden it is feminine and the sun and moon are masculine.

Use of suffix

The flexibility of Konkani comes from the generous use made of suffixes to form new words. A Konkani suffix is added to a Portuguese noun in order to form a derivative. Generally, the suffix is a Konkani verb meaning 'to make' (करुंक) or 'to happen' (जावूंक) added to a Portuguese word and construct a phrasal verb stem. The following Portuguese words in Konkani can be cited as examples:

Pedd'der zaunk (पेड्डेर जावूंक) *pedd'der korunk* (पेड्डेर करुंक) < *perder* (to waste)

picar zaunk (पिकार जावूंक) *picar korunk* (पिकार करुंक) < *picar* (to prick)

cabar zaunk (काबार जावूंक) *cabar korunk* (काबार करुंक) < *acabar* (to finish)

cazar zaunk (काजार जावूंक) *cazar korunk* (काजार करूंक) < *casar* (to marry)

It is the addition of the Konkani suffix that makes the original verb into a Konkani phrasal verb. The verb *zaunk* (जावूंक) indicates that the action is carried out by the subject itself while the verb *korunk* (करूंक) indicates that the action is carried out by an outside agency.

Effects of Portuguese Conquest

The Portuguese conquest brought about not mainly westernization but physical and social changes in the life of the people. It had an effect on roads, cities, houses, churches, temples and the material and implements used for building and construction. Majority of the mud houses with thatched roofs began to be built with stone masonry, wooden ceilings with tiled roofs and stucco walls. New architectural patterns were introduced with verandahs and broad windows with coral shutters and tiled floors. Western clothes for men and women, jewelry and household utensils were introduced into Goan lifestyle.

Christianization and westernization had a great impact on the Goan polity. Contact with a different civilization brought about changes in the way of life of the natives. Religious terminology entered the speech of a common man followed by words from the judiciary, government, military, land revenue, etc. Also new words were used with reference to agricultural activities, trade, war, foods in the kitchen, articles of luxury and adornment, household goods and furniture. On the other side the missionaries introduced new plants and fruit trees in the Goan soil with resulting new coinage.

There were many plants which were unknown in India before the arrival of the Portuguese and may have been introduced by them. Not only did the Portuguese bring new plants to India and the East but also carried Indian and Eastern plants to Africa, Europe and America. The *Gracinia Purpurea-Brindão*, 'binddam' in Konkani, was developed and propagated throughout Goa and was planted in Bengal. The *Overrhoa Bilimbi* – bilimbi tree – and the *Averrhoa Carambola* – carambola tree were introduced from Dr. Garcia da Orta's gardens into India. These were brought by the Portuguese from the Moluccas. The other plants which the Portuguese introduced in Goa were the caju, pine-apple, custard apple, anona, reticulate-bullock's heart, groundnut or peanut, different varieties of chillies, papaya, sweet potato, tobacco, prickly pear, jasmine tree, guava and maize. The Portuguese also perfected the art of grafting mango plants and were responsible for the distribution of mango grafts like *mango curado*, *Fernandina*, *afonso*, *pires* from Goa to other regions of Africa and America.

They also brought African marigold, bougainvillea and several garden and ornamental plants to Goa. (*Assis Correia, 357, 365*)

The art of constructing houses underwent a sea change with local masons and carpenters becoming trained in Portuguese methods and using new terminology in their daily work. The church environment exposed the new Christians to various musical instruments like the violin, organ, trumpet and others. We may be surprised at the number of words acquired from Portuguese, which reflect in a very reasonable way the relations that existed between the two peoples. Outside the cities, there came into existence many fine country houses, some of which were probably occupied by well-to-do native gentry. The Christian occupants of these houses also spoke Portuguese in their daily life, confining Konkani only to the servants and working-class people. Goans, who had hitherto shown only hostility to the language of the conquerors, now became eager to speak Portuguese in order to belong to a superior or privileged class and also for government appointments. The word 'Konkani' itself could not be heard on the lips of the people but the native tongue was referred to as '*Amchi Bhas*' (our language). The Portuguese conquest reduced the various dialects of Konkani to a common level of unimportance and only after the Liberation of Goa, Konkani began to bloom with a new and different dialect encouraged by the Konkani Bhasha Mandal and other writers who included this dialect in the new curriculum in schools in Goa.

Portuguese words form a large part of our present vocabulary and even illiterate Goans from the remote villages use them freely and with full meaning. They are essential to the expression of ideas, facts and incidents – and we would miss them if replaced by newly-coined words from Marathi or English. The influence of Portuguese is greater in the *Velhas Conquistas* (Old Conquests) rather than in the *Novas Conquistas* (New Conquests), because these areas came under Portuguese rule for a fewer years. The main effect on the Konkani speech of the New Conquests can be noticed in the legal vocabulary rather than in words commonly used in conversations, particularly, there are less traces of Portuguese-derived words which have entered the native vocabulary through the assimilation of the western culture.

Use of Konkani by Christians and Hindus

The Christians borrow a number of words from Portuguese which possess adequate means of expression for the affairs of simple everyday life. Most Christians, with a few exceptions, are embarrassed when speaking in public and shun when it comes to making distinctions which a literary language is called to express. On the other hand, the Hindu,

because of his knowledge of Marathi and other Indian languages, is more fluent and shows adaptability and proficiency in the language. The situation in which a Christian finds himself is like a man today who is learning to speak a foreign language and can manage in a limited way to convey his meaning without having a sufficient command of the vocabulary to express those subtler shades of thought and feeling and the nuances of meaning. He may be able to do so very well in either Portuguese or English but not in his mother-tongue. It is said that necessity is the mother of invention, and when our means are limited, we often develop unusual resourcefulness in utilizing these means to the full.

From the introduction of Christianity in the 16th century to the beginning of the 19th century is a stretch of over 300 years. During all this time Portuguese words must have been making their way gradually into the Konkani language. It is likely that the first wave of religious feeling which resulted from the missionary zeal of the 16th century and which is reflected in the intense activity in church building and the establishment of monasteries during this century, was responsible also for the rapid importation of Portuguese words in the vocabulary. The many new conceptions which followed in the train of the new religion would generally demand expression and would at times find resources of the existing language inadequate. However, it would be a mistake to conclude that the enrichment of the vocabulary which now took place occurred overnight. Some words came in almost immediately, others only at the end of the period.

Words are generally borrowed by one language from another in answer to a definite need. They are adopted because they express ideas that are new or because they are so intimately associated with an object or concept that acceptance of the thing involves also of the word. A few words relating to Christianity such as *igroz* (igreja or church), *bismo* (bispo or bishop), were, as we have seen, borrowed earlier. Some of the other words which came into the vocabulary later are *altar* (altar), *anj* (angel), *ark* (arch), *kals* (chalice), *deakn* (deacon), *disciple* (disciple), *epistl* (epistle), *ladainh* (litaney), *martir* (martyr), *mis* (mass), *pap saih* (pope), *padri* (priest).

The church also exercised a profound influence on the domestic life of the people. This can be noticed in the adoption of many words denoting special clothing and things of the household use. A certain number of words having to do with education and learning reflect another aspect of the church's influence: *iscol* (escola/school), *mistir* (mestre/master), *aul* (aula/class), *livr* (livro/book), *lisanv* (lição/lesson), *vangel* (evangelho/gospel). A considerable

number of words having to do with religious matters also crept into the common man's speech like: *apostl* (apostle), *chrism* (confirmation), *profet* (prophet), *confessor* (confessor), *absolusanv* (absolution) and *basilik* (basilica).

The words cited as examples are mostly nouns, but Konkani borrowed also a number of verbs and adjectives: *adeus korunk* (to bid goodbye), *abalar zaunk* (to be excited), *cansad zaunk* (to be tired), *koliad korunk* (to lock). Of course, a Konkani suffix was added to the Portuguese noun or verb to make a meaningful phrase in Konkani.

The real test of a foreign influence is the degree to which the words that it brought in were assimilated. This is not merely a question of power to survive; it is a question of how completely, the words were digested and became indistinguishable from the native word-stock, so that they could enter into compounds and be made into other parts of speech, just like native words. (*Baugh, 145*)

Knowledge of Portuguese among the Upper Class

We have seen that the use of Portuguese was not confined to persons of foreign origin, but that all those who were brought into association with the governing class. Soon they acquired a command over it as the ability to speak Portuguese was a mark of social distinction. In the beginning it was only the new Christians who learnt to speak Portuguese but in the later 18th and early 19th century, many Hindu aristocratic families completed Portuguese studies and became proficient in the language. This brought them at par with the Christians who had hitherto occupied all the government posts. At the time of Liberation of Goa in 1961, many Hindus, particularly of the higher castes, were holding important appointments in various government departments.

The Portuguese, whose activities, particularly religious and judicial, brought them into contact with Goans of the lower classes, also picked up the Konkani language and were able to speak reasonably well but with a conspicuous Portuguese accent. Among people who are accustomed to learn more through the ear than the eye, learning a second language presents no great problem. (*ibid, 149*)

When two languages exist side by side for a longtime and the relations between the people speaking them are intimate as they were in Goa, a considerable transference from one language to the other is inevitable. It is in this manner that many Portuguese words found their

way into the spoken Konkani.

Fashions, Food and Social Life

The upper classes always set the standard in fashion and dress and they quickly picked up the words in Portuguese which denoted these things. The words *moda* (fashion), *khomis* (shirt), *kalsanv* (trousers), *saia* (skirt), *vestid* (dress), *kamizol* (petticoat), *lens* (kerchief), *chepem* (hat), *bracelet* (bracelet), *fato* (suit), *mei* (socks), *gravat* (neck tie) are those which have been directly borrowed from Portuguese.

So also words for food from the Portuguese table came into the Konkani language: *fest* (feast)', *gost* (taste), *caldo* (soup), *caldin* (gravy dish), *chouris* (sausage), *sobremez* (dessert), *merend* (snacks), *guizad* (stew), *assad* (roast beef), *bolach* (biscuit) and *pão* (bread).

As the Goan society became affluent, names of ornaments and jewelry were also brought into the Konkani language. They were Portuguese names for diamond (*diamante*), emerald (*esmeralda*), jade (*pedra vitorino*), platinum (*platina*), pearl (*perola*), ruby, crystal and sapphire.

The Renaissance

The renaissance of the Konkani language began in the 19th century and Konkani began flourishing as a language now, written as well as spoken. Various events which have taken place in liberated Goa have had far reaching effects on the language and its development.

Among the other factors that contributed to modern Konkani is Xennoi Goembab's literary movement in Bombay. He has had many followers in Bombay and Goa. The Liberation of Goa in 1961 made the Goans realize that their mother-tongue was Konkani. Then came statehood in 1987 and Konkani was also recognized as a State language. Soon it began to be taught from the primary to the University level.

It would be a mistake to think that complete uniformity has been attained within the space of 50 years or so. Even in matters of vocabulary dialectical differences have persisted in cultivated speech even to the present day. The modern English-educated generation, which is internet and SMS savy, is gradually replacing Portuguese words and old Konkani words by English. However, there is a great hope that eventually Konkani will rise again to its pristine glory and be counted as a modern Indian language.

Glossary

Some features of the Glossary

I have included in the following glossary words which have been borrowed from Portuguese into Konkani down the centuries. Some of the words, though commonly used by Christians and Roman script writers, may sound unfamiliar to those who are accustomed to write in the Devanagari script. Besides, many of these words form a part of Konkani speech of those who are exposed to Portuguese through the ear or because of usage by their community. These may sound strange to many Goans whose assimilation of western Portuguese culture may not be to a very high extent, but are comfortable with old Konkani words or those borrowed from Marathi. Some of the words have also now disappeared from the vocabulary of the people. Yet these were Konkani words in use for some time and we cannot afford to lose them. Hence, in a linguistic and etymological study of the Konkani language, the glossary added at the end of this chapter may be useful to research students who study Konkani at the University level.

I have arranged the glossary according to the Roman alphabet because it was easy for me to do so. As there are no Portuguese words beginning with the character 'K', I have included the sounds under the Portuguese character 'C' which often in Portuguese take the sound of 'K'. However, in the Roman script, the sounds of 'K' and 'C' are mixed. Though some words may begin with 'C', they take the sound of 'K' (क) as in Devanagari. Similar is the case with words beginning with 'i' or 'e'. They are interchangeable in the Roman script in Konkani.

As we have seen earlier, Portuguese verbs or nouns are accepted in Konkani only after adding a suffix to form a phrasal verb like 'korunk' (करुंक) or 'zavunk' (जावूंक) in order to merge its full meaning in a Konkani sentence.

The letter (V) after a word denotes that it is a verb in the respective language and the letter (N) that it is a noun. Many Portuguese words which are infinitive verbs become nouns in Konkani according to the usage of the word in a sentence. For example, the word 'casar' (काजार) is a verb in Portuguese, meaning 'to marry' but in Konkani it is a noun, meaning 'marriage' or a Christian wedding. In fact, the actual word in Portuguese for marriage is a noun, *casamento*. Similarly, the meaning of the Konkani word *cantar* (कांतार) is song, while in Portuguese it is a verb 'to sing' as also the Konkani word *kabar* means 'finished or ended' while in Portuguese the root of the verb is *acabar*, (आकाबार) meaning 'to finish'.

In some places in the glossary the letter (K) after the meaning of the word in English denotes that the meaning is specifically for Konkani speakers as the same word may have other meanings in Portuguese for native speakers. The Konkani words are written both in Roman as well as in the Devanagari script for the sake of separate readers with their meanings in English. The symbol < meaning "From" is used to show descent from another language and to show that the word is derived from a particular source language i.e. Portuguese.

GLOSSARY

Roman Konkani	Devanagari	Portuguese	English
A			
Abalar zaunk (v)	आबालार जावंक	< abalar (v)	- to be excited; shaken up
Abril	आब्रील	< Abril	- April
Abces	आबसेस	< abscesso	- abscess
Abort korunk	आबोर्त करुंक	< abortar (v)	- to abort; miscarry
Abras	आब्रास	< abraço	- hug
Abuzad	आबुजाद	< abusado	- discourteous; uncultured
Ambulans	आंबुलांस	< ambulância	- ambulance
Adr	आद्र	< adro	- churchyard
Adeus	आदेव्स	< adeus	- goodbye
Adorasanv	आदोरासांव	< adoração	- adoration
Advogad	आदवोगाद	< advogado	- lawyer
Afiliaid	आफिलयाद	< afilhado	- godchild (boy)
Afiliaid	आफिलयाद	< afilhada	- godchild (girl)
Afeksanv	आफेकसांव	< afeição	- affection
Agol	आगोळ	< água	- water; juice
Agost	आगोस्त	< Agosto	- August
Agent	आजेन्त	< agente	- agent; broker
Agenci	आजेनसी	< agencia	- agency
Aimori	आयमोरी	< Ave Maria	- Hail Mary/ Angelus
Time at twilight			
Aiar korunk	आयार करुंक	< aviar	- to hasten/ dispatch quickly (marriage) (k)
Aksanv	आकसांव	< acção	- commune share
Aksionist	आकसीयोनीस्त	< acçionista	- shareholder
Akas	आकास	< acácia	- acacia tree
Aksident	आकसीदेन्त	< acidente	- accident
Alfand	आलफांद	< alfândéja	- customs

Roman Konkani	Devanagari	Portuguese	English
Alfiat	आलफियात	< alfaiate	- tailor
Alfatari	आलफातारी	< alfaiataria	- tailoring shop
Alfinet	आलफिनेत	< alfinete	- safety pin (k)
Aliment	आलिमेंत	< alimento	- food (for sick) (k)
Alment	आलमेंट	< água benta	- holy water
Almanac	आलमानाक	< o almanaque	- calendar
Alcunh	आलकुंन्या	< alcunha	- surname (k)
Alemanh	आलमान्या	< Alemanha	- Germany
Alicat	आलीकात	< alicate	- pliers; pincers
Alma	आलमा	< alma	- soul; ghost (k)
Almus	आलमूस	< almoço	- breakfast
Almufad	आलमुफाद	< almofada	- cushion; pillow
Alt	आलट	< alta	- height; tall
Altar	आलतार	< altar	- altar (church)
Alvorad	आलवोराद	< alvorada	- music at dawn (k)
Amig	आमिग	< amigo	- friend; buddy
Amizat	आमिजात	< amizade	- friendship
Amena	आमेना	< amêndoa	- almond
Animal	आनीमाल	< animal	- animal
Antepar	आंतैपार	< antepar	- screen
Antig	आंतीग	< antigo	- antique; old
Anular korunk (v)	आनुला करूंक	< anular (v)	- to annul (marriage)
Anj	आंज	< anjo	- angel
Annas	अणस	< ananás	- pineapple
Appendis	आपेनदीस	< apêndice	- appendix
Apostl	आपोस्तल	< apóstolo	- apostle
Apar	आपार	< aparo	- nib (of a pen)
Apertad	आपेगताद	< apertado	- narrow; tight
Apozentad	आपोजेन्ताद	< aposentado	- retired; pensioner

Roman Konkani	Devanagari	Portuguese	English
Arroz	आर्रोज	< arroz refogado	- fried rice
Artist	आर्तीस्त	< artista	- artist
Art	आर्त	< arte	- art
Aram	आराम	< arame	- wire
Ark	आर्क	< arco	- arch
Arma	आर्मा	< arma	- weapon; gun (k)
Armar	आरमार	< armário	- cupboard
Arcebispo	आर्सेबीस्प	< arcebispo	- archbishop
Argol	आरगोल	< argola	- ring; hoop
Asinad	आसीनाद	< assinatura	- signature
Assad	आसाद	< assado	- roasted; baked meat
Asma	आसमा	< asma	- asthma
Assosiasanv	आसोसीयासांव	< associação	- association
Atak	आताक	< ataque	- attack (heart) (k)
Ata	आंता	< átas	- custard apple
Atensanv	आतेसांव	< atenção	- attention; care
Aula	आवला	< aula	- lecture; lesson
Autor	आवतोर	< autor	- author
Avo	आवो	< avô, avó	- grandfather; grandmother
Avianv	आवीयांव	< avião	- aeroplane
Aviz	आवीज	< aviso	- notice
Azeit	आजेत	< azeite	- olive oil
Azil	आझील	< asilo	- asylum
Azner	आजनेर	< asneira	- nonsense; stupidity
Azul	आजूल	< azul	- blue
Azulat	आजुलात	< azulado	- bluish (eyes)
Azulej	आजुलेज	< azulejo	- glazed tile

B

Baf	बाफ	< bafo	- breath
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Roman Konkani	Devanagari	Portuguese	English
Banh (n)	बाज	< banhar (v)	- to bathe (sick) (k)
Balchanv	बालचांव	< balchão	- balchao; pickled meat/fish
Bank	बांक	< banco	- bench
Bankde	बांकडे	< bancada	- row of benches
Banquin	बांकीन	< banquina	- small stool
Banquer	बांकर	< bancário	- bank clerk
Band	बेन्ड	< banda	- band
Banquet	बांकेत	< banquete	- banquet
Bandolin	बान्दोलीन	< bandolim	- mandolin
Bafad	बाफाद	< abafado	- choked; mildewed (k)
Bavu	बावू	< baú	- trunk; wooden chest
Baldi	बालदी	< balde	- bucket
Batism	बानीज्म	< batismo	- baptism; christening
Bairo	बायरू	< bairro	- ward
Balanv	बालांव	< balão	- balloon
Barber	बारबेर	< barbeiro	- barber
Balance	बालान्स	< balance	- balance
Baralh	बागल्य	< baralho	- pack of cards
Baret	बारेत	< barrete	- cap; beret
Batin	बातीन	< batina	- cassock
Beatificasanv	वियातीफिकासांव	< beatificação	- beatification
Bebdo	बेवदो	< bêbedo	- drunkard
Benjar korunk (v)	बेजांग करूंक	< benzer (v)	- to bless
Bens	बेंस	< bens	- landed property (k)
Befeit	बेफेयत	< bem feito	- well-made
Bejiment	बेजीमेंत	< benzimento	- blessing
Beij	बेज	< beijo	- kiss
Bessanv	बेसांव	< bênção	- blessing
Biblia	बिबलीया	< biblia	- bible
Bimlam	बिम्लां	< bimbilim	- Overrhoa Bilimbi



Roman Konkani	Devanagari	Portuguese	English
Binddam	बिंडां	< brindão	- Gracina Purpurea- Brindão
Binocul	बिनोकूल	< binóculo	- binoculars
Bireu	बिरेव	< breu	- pitch; tar
Biciklet	बिसीकेलत	< bicicleta	- bicycle
Bluz	भ्लूज	< blusa	- blouse
Bolkav	बोलकांव	< balcão	- balcony
Boshi	बशी	< bacia	- wash-basin; plate (k)
Botate	बटाटे	< batatas	- potatoes
Bol	बोल	< bolo	- cake
Bordad	बोर्दाद	< bordado	- embroidery
Bordav	बोर्दाव	< bordão	- bass-string of musical instrument
Bonec	बुनेक	< boneca	- doll
Botin	बुतिन	< botina	- small boot (children)
Boi	बोय	< boi	- ox; bull; palanquin- bearer (k)
Bobin	बोविन	< bobina	- bobbin; spool
Bobd	बोब्द	< abóbada	- arched roof; vault
Bord	बोर्द	< borda	- border; brink
Bobatt marunk (v)	बोवाट मारुंक	< bobear (v)	- to talk nonsense; shout (k)
Boas festas	बोआस फेस्त	< Boas Festas	- Happy Feast
Botis	बुतीस	< botija	- stone jug; earthenware flagon
Boddbodta (v)	बडबडटा	< burburinho (n)	- murmur; murmuring (k)
Bonderam	बोंदेगं	< bandeiras	- flags; banners
Bols	बोलोम	< bolso	- pocket
Bracelet	ब्रामिलेत	< bracelet	- bracelet; armlet
Brilhant	ब्रिलयांत	< brilhante	- diamond
Bronquit	ब्रोंकित	< bronquite	- bronchitis

Roman Konkani	Devanagari	Portuguese	English
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Brut	वूत	< bruto	- brute; beast
Bras	वास	< braço	- arm; unit of measurement (k)
Burak	बुराक	< buraco	- hole; orifice
Burro	बूर्ग	< burro	- donkey, ass; stupid (k)
Butanv	बुतांव	< botão	- button; flower-bud
Burracha	बुर्गाश	< borracha	- rubber; eraser
Butikar	बुतिकार	< boticário	- chemist; druggist
Bul	बूल	< bule	- coffee pot; tea pot
Buyanv	बुयांव	< boião	- big-bellied jar
Bucet	बुसेत	< boceta	- small box
Bulacha	बुलाश	< bolacha	- biscuit
But	बूट	< bota	- boot
Buskar korunk (v)	बुसकार करूंक	< buscar (v)	- to search (by police)

C

Cadeint	कादेयिंत	< cadeia	- in jail; in prison
Carreir	कार्यर	< carreira	- carriage
Carpenter	कार्पीतिंग	< carpinteiro	- carpenter
Caderno	कादेग्न	< caderno	- copybook
Cadernet	कादेग्नत	< caderneta	- notebook
Cartilha	कार्टील्य	< cartilha	- booklet
Carteir	कार्तेर	< carteiro	- postman
Carta	कार्ता	< carta	- letter; card
Cartolin	कार्तोलीन	< cartolina	- cardboard
Carregad	कार्रेगाद	< carregado	- cloudy; deep-coloured (k)
Caridad	कारिदाद	< caridade	- charity
Carnaval	कार्नावाल	< carnaval	- carnival
Carg	कार्ग	< carga	- load; burden

Roman Konkani	Devanagari	Portuguese	English
Cabar korunk (v)	काबार करुंक	< acabar (v)	- to finish; to end
Cabit	काबीत	< cabide	- coat-hanger; rack
Caçador	कासादोर	< caçador	- hunter
Calor	कालोर	< calor	- heat; warm
Caca	काका	< caca	- faeces; dung
Cas	कास	< caça	- game; hunt
Cazak	काजाक	< casaco	- over coat
Calabus	कालावूस	< calabouço	- prison
Calçanv	कालसांव	< calção	- trousers
Cald	काल्द	< caldo	- broth; thick soup
Calderin	कालदेरीन	< caldeira	- kettle; cauldron
Caminhanv	कामीयांव	< caminhão	- lorry; olden bus
Cama	कामा	< cama	- bed
Campinn	कांपिण	< campanha	- bell
Camara	कामरा	< câmara	- town/municipality Council
Cansad	कांसाद	< cansado	- tired
Cantar korunk (v)	कांतार करुंक	< cantar (v)	- to sing; song (k)
Cantin	कांतीन	< cantina	- canteen
Cancro	कांक्रू	< cancro	- cancer
Canivet	कानिवेट	< canivete	- pen knife
Canj	कांज	< canja	- chicken broth
Capaz	कापाज	< capaz	- capable person
Capote	कापोत	< capote	- mantle; raincoat
Caramel	कारामेल	< caramelo	- caramel
Cas	कास	< caixa	- box
Casam	काजां	< casa de botão	- button hole
Casa	काजा	< casa	- house
Cast	कास्त	< casta	- caste
Castig	कास्तीग	< castigo	- punishment

Roman Konkani	Devanagari	Portuguese	English
Cazar (n)	काजार	< casar (v)	- to marry; wedding (k)
Cazari (n)	काजारी	< casado	- married person
Cemetir	मिमीतीर	< cemitério	- cemetery
Cervej	मेग्वेज	< cerveja	- beer
Cerque	मेक	< cerca	- fence; enclosure
Cerco	मेक	< cerco	- siege; circle
Cevad	मेवाद	< cevada	- barley
Chag	चाग	< chaga	- open wound
Cha; chau	चा; चाव	< chá	- tea
Chepem	चेपें	< o chapéu	- hat
Chikan	चिकान	< chicana	- chicanery; cheating
Chikot	चिकोत	< chicote	- lash (beating)
Cheerutt	चिरुट	< charuto	- cigar
Chinel	चिनेल	< chinela	- slipper
Chikr	चिक्र	< xicara	- cup; coffee-cup
Chatim	शान्ती	< chatim	- Portuguese appellation for traders; shet (k)
Chavi	चावी	< chave	- key
Chokad (v)	शोकाद	< chocante (adj)	- shocking
Chouris	चौरीस	< chouriço	- sausage
Chuvonk (v)	चुवोंक	< chupar (v)	- to suck
Cher	चेर	< cheiro	- scent
Chef	चेफ	< chefe	- chief; leader
Cidad	सिदाद	< cidade	- city
Cigar	सिगार	< cigarro	- cigarette
Cinem	सिनेम	< cinema	- cinema
Cintur	सिंतूर	< cintura	- waist
Civildad	सिवीलदाद	< civilidade	- civility; courtesy
Coiar korunk (v)	कायार करूंक	< caiar (v)	- to whitewash

Roman Konkani	Devanagari	Portuguese	English
Coliad	कलयाद	< cadeado	- lock
Cordanv	कोरदांव	< cordão	- thick gold chain (k)
Cordanv	कोरदांव	< cordão	- string
Corad	कोराद	< corado	- red-faced; ashamed
Cor	कोर	< cor	- colour
Cornet	कोरनेत	< corneta	- bugle
Coro	कोरू	< coro	- choir; chorus
Cokad	कोकाद	< cocada	- coconut sweet
Codel	कोदेल	< cadeira	- chair
Colher	कुलेर	< colher	- spoon
Colun	कोलून	< coluna	- column; pillar
Colarin	कोलारीन	< colarinho	- collar
Colchanv	कुलचांव	< colchão	- mattress
Comod	कोमोड	< cômoda	- commode; bureau
Compass	कुंपास	< compass	- musical beat; rhythm
Comunhanv	कोमुन्यांव	< comunhão	- communion
Comunidad	कोमुनीदाद	< comunidade	- community; society
Condisanv	कोंदिसांव	< condição	- condition
Confians	कोंफियान्स	< confiança	- confidence
Confraria	कोंफ्रारी	< confraria	- brotherhood (church)
Confusanv	कोंफुजांव	< confusão	- confusion
Consagrasanv	कोंसागसांव	< consagração	- consecration
Consience	कोंसीयेस	< consciência	- conscience
Consult	कोंसुल्ट	< consult	- consultation (med.)
Cont	कोंत	< conta	- account; bill
Covent	कोवेंत	< convento	- convent
Converter korunk (v)	कावेरतेर करूंक	< converter (v)	- to convert
Companher	कोंपानेर	< companheiro	- companion; friend
Corrid	कुरीद	< corrida	- trip in a taxi or motorcycle

Roman Konkani	Devanagari	Portuguese	English
Codic (n)	कोदीक	< código	- code; one who likes to discuss (k)
Convite	कोंवित	< convite	- invitation
Cop	कोप	< o copo	- glass
Copi	कॉपी	< copia	- copy
Criad	क्रियाद	< criado/a	- man/woman servant
Crim	क्रिम	< crime	- crime
Cubert	कुबेर्त	< coberta	- cover; coverlet, quilt
Cuzner	कुजनेर	< cozinheiro/a	- cook
Cuzin	कुजीन	< cozinha	- kitchen
Cunhad	कुन्याद	< cunhado/a	- ster-in-law
Curtir zaunk (v)	कुर्तीर जांवूक	< curtir (v)	- to season
Cumsar zaunk (v)	कुमसार जांवूक	< confesar (v)	- to confess; to tell one's sins
Curtin	कुर्तीन	< cortina	- curtain; screen
Cuidad gheunk	कुयदाद घेवूंक	< cuidado	- precaution; take care
D			
Dans	दांस	< dança	
Devosanv	देवासांव	< devoção	- devotion
Devid	देविद	< devido	- due (money) (k)
Debit	देवित	< débito	- debt
Decorasanv	देकांगसांव	< decoração	- decoration
Defet	देफेत	< defeito	- defect; fault
Degrau	देगाव	< degrau	- stairs; steps of a ladder
Delicadez	दिलिकाडेज	< delicadeza	- delicacy; refinement
Demais	देमायज	< demais	- too much
Demon	देमान	< demônio	- demon; devil; wicked person (k)

Roman Konkani	Devanagari	Portuguese	English
Decedent	देसेदेंत	< descendente	- descendant; half- Portuguese (k)
Décor	देकोर	< de cor	- by heart
Despez	देसपेज	< despesa	- expense
Devot	देवत	< devote	- devotee; pious
Dezembr	डेजेम्ब्र	< Dezembro	- December
Direit	दिरेत	< direito	- right (law)
Diamante	दियामांत	< diamante	- diamond
Diet	दियेत	< dieta	- diet
Dinher	दिन्हेर	< dinheiro	- ey; currency
Disipline	डिसिप्लीन	< disciplina	- discipline; order
Dispens	डिस्पेन्स	< dispensa	- pantry; storeroom (k)
Dispedir korunk (v)	डिस्पीदीर करुंक	< despedir (v)	- to take leave; say goodbye
Doce	दोस	< doce	- sweet
Dotor	दोतोर	< doutor	- doctor, lawyer, learned man
Dotorn	दोतरन	< doutrina	- rine; catechism (k)
Document	दुकुमेंत	< documento	- document; paper; record
Doent	दुयेंत	< doente	- patient; sick person
Dobr	दोब्र	< dobra	- fold
Dobrad korunk (v)	दोबाद करुंक	< dobrar (v)	- to double; to fold
Dot	दोत	< dota	- dowry
Duet	डुयेट	< dueto	- duet; duo (musical)
Duasanv	डुआसांव	< doação	- gift deed

E

Efet	एफेत	< efeito	- effect; result
Empregad	एंप्रेगाद	< empregado	- govt. employee
Enfermeir	एॅंफेरमेर	< enfermeira	- nurse
Entrad	एॅंत्राद	< entrada	- entrance

Roman Konkani	Devanagari	Portuguese	English
Escad	इसकाड	< a escada	- staircase
Escritur	इसकीतूर	< escritura	- legal document (k)
Escrivanv	इसकीवांव	< escrivão	- clerk; scribe of Commune (k)
Espad	इशपाद	< espada	- sword
Espadi	इशपादी	< espadas	- spades (cards)
Espanh	इसापाज	< Espanha	- Spain
Esmol	इजमोल	< esmola	- alms
Esmerald	इजमेगलद	< esmeralda	- emerald
Espirence	इस्पीरिन्स	< experiência	- experience
Essence	ऐसेन्स	< essência	- essence; flavor
Escol	इस्कॉल	< escola	- school
Espt	इस्पॅत	< esperto	- clever; smart
Ezam	एजाम	< exames	- examination

F

Fabrik	फाब्रिक	< fabrica	- factory; workshop
Fals	फालस	< falso	- false
Falam	फालां	< falar (v)	- to talk; idle talk (k)
Falador	फालादोर	< falador	- talkative person
Famad	फामाद	< famoso	- famous
Fam	फाम	< fama	- fame; reputation
Fanfaranv	फांफारांव	< fanfarrão	- boaster; braggart
Famil	फामील	< familia	- family
Fat	फात	< fato	- suit
Fas	फास	< faixa	- belt; bandage
Falcidad	फालसिदाद	< falsidade	- falsehood
Facildad	फासिलदाद	< facilidade	- facility
Falt	फालत	< falta	- lack; shortage

Roman Konkani	Devanagari	Portuguese	English
Fard	फार्द	< farda	- uniform
Farmas	फारमास	< farmácia	- chemist's shop
Fati	फाती	< fatia	- slice (of bread) (k)
Favor	फावोर	< favor	- favour
Fazend	फाजेंद	< fazenda	- public treasury
Fejanv	फेजांव	< feijão	- beans
Feijuad	फेजुवाद	< feijoada	- beans cooked with dried meat or sausages
Ferr	फेर्	< ferro	- iron
Ferr marunk (v)	फेर् मारुंक	< passer a ferro	- to press/ iron clothes
Fevrer	फेव्हेर	< Fevereiro	- February
Ferid	फेरीद	< ferida	- wound; cut
Feriad	फेरियाद	< o feriado	- holiday
Feti	फेती	< feitiço	- workmanship charges (k)
Figur	फिगूर	< figura	- figure; 'tart' (k)
Fiador	फियादोर	< fiador	- surety
Fians manddunk (v)	फियांस मांडूक	< fiança(n)	- stand surety or bond (k)
Fidalgo	फिदालग	< fidalgo	- nobleman; lord
Figd	फीग्द	< figado	- liver
Fitam	फितां	< fitas	- ribbon
Firgoz	फिर्गोज	< freguesia	- parish
Filsanv	फिलमांव	< fiscalização	- fiscalization; approved measure (k)
Flanel	फ्लानेल	< flanela	- flannel
Fog	फोग	< fogo	- fire
Foguet	फुगेत	< foguet	- rocket; firecracker
Foguer	फोगेग	< fogueteiro	- fireworks maker
Foler	फोलेग	< farol	- lighthouse
Fol	फोल	< folha	- sheet of paper

Roman Konkani	Devanagari	Portuguese	English
Folg	फोलग	< folga	- free day; recreation
Folgist (n)	फोलगीस्त	< folgar (v)	- to rest; to laze, extravagant person (k)
Fond	फांड	< fundo	- bottom; deep in the ground
Fosfor	फोसफोर	< fosforo	- match stick
Force	फोर्स	< forca	- force; strength
Forr	फोर्	< forro	- lining; ceiling
Forgent	फांजेंत	< fora de gente	- outcaste (k)
Forno	फोरन	< forno	- oven
Formad	फोर्माद	< formado	- formed; shaped or well-dressed person (k)
Form	फोर्म	< forma	- form; mould
Formasanv	फोर्मासांव	< formação	- formation
Formalidad	फोर्मालीदाद	< formalidade	- formality
Foto	फोटो	< foto (fotographia)	- photo
Fraco	फ्राक	< fraco	- weak; fragile
Fraquez	फ्राकेंज	< fraqueza	- weakness; frailty
Frut	फ्रुत	< fruta	- fruit
Fronha	फ्रोन्य	< fronha	- pillow-case
Fund	फूंद	< fundo	- fund
Funcsanv	फुंक्सांव	< função	- function
Fuganv	फुगांव	< fogão	- stove
Furo	फूर	< o furo	- puncture
Futbol	फुटबोल	< futebol	- football
Furioz	फुरियोज	< furioso	- furious
Fulavno	फुलावणां	< futano	- (Mr) So and So
Fugiv marunk (v)	फुजीव मारुंक	< fugir (v)	- run away; escape (k)
Funel	फुनेल	< funil	- funnel

G

Garf	गर्फ	< garfo	- fork
Garraf	गर्राफ	< garrafa	- bottle; flask
Garrafanv	गर्राफांव	< garrafão	- large bottle
Garage	गाराज	< garagem	- garage
Galeri	गालेरी	< galeria	- gallery
Gageo	गागयो	< gago	- stammer, stutter (one who) (k) (n)
Gaz	गाज	< gás	- gas
Gazolin	गाजोलीन	< gasoline	- petrol; passenger boat (k)
Gel	जेल	< gelo	- ice
Geler	जेलेर	< geleira	- freezer
Gelei	जेलेय	< geléia	- fruit-jelly; marmalade
Gelad	जेलाद	< gelado	- iced; ice-cold
Gelatin	जेलातीन	< gelatina	- gelatine; jelly
Gemad	जेमाद	< gemada	- egg-flip
General	जेनेराल	< general	- general
Gigant	जिगांत	< gigante	- giant
Giz	जिज	< giz	- chalk
Gost	गोस्त	< gosto	- taste
Gollgolle korunk (v)	गाळगळे करुंक	< gargarujar (v)	- to gargle
Golo	गोळो	< goela	- throat; gullet
Govet	गोवेत	< gaveta	- drawer
Godd'do	गोड्डो	< godo	- pebble
Gom	गोम	< goma	- gum; glue
Gordur	गोर्दूर	< gordura	- fat
Gol	गोल	< gola	- collar; shirt-collar (k)

Roman Konkani	Devanagari	Portuguese	English
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Governador	गोवर्नादोर	< governador	- governor
Grilhanv	ग्रिल्यांव	< grilhão	- metal (gold) chain (k)
Gripe	ग्रीप	< gripe	- flu
Grad	ग्राद	< grade	- railing; grill
Gravat	गावात	< gravata	- neck tie
Grinal	ग्रिनाल	< grinalda	- wreath
Gras	ग्राम	< graxa	- shoe-polish
Gramafon	ग्रामोफोन	< gramafone	- gramophone
Guerr	गेर्र	< guerra	- war
Guizad	गिजाद	< guisado	- stew
Guitar	गीतार	< guitarra	- guitar
Guard	गुर्वाद	< guarda	- guard; watchman
Guardanap	गुवार्दनाप	< guardanapo	- serviette
Gurut	गूरुत	< grude	- glue

H

Hmoroggi	हेमोगेजी	< hemorragia	- hemorrhage
Herans	हेरान्स	< herança	itance; legacy
Herdeir	हर्देर	< herdeiro	- heir; inheritor
Horam	होरां	< horas	- hours
Histor	इसतोर	< história	- history, story
Holandez	होलादेज	< Holandês	- Dutch
Honr	ओर्	< honra	- honour
Honrad	ओर्गद	< honrado	- honest; respected
Host	ओस्त	< hóstia	- Host; holy bread
Hotel	हॉटेल	< hotel	- hotel
Hospital	ओस्पताल	< o hospital	- hospital
Horta	ओर्त	< horta	- vegetable garden

I

Inagurasanv	इनागसांव	< inauguração	- inauguration
Injecsantv	इंजेकसांव	< injeção	- injection
Infecsantv	इनफेकसांव	< infecção	- infection
Inferior	इंफेरीयोर	< inferior	- inferior
Infern	इफेर्न	< inferno	- hell
Inglez	इंगलेज	< inglês	- English
Ingrat	इंग्रात	< ingrato	- ungrateful
Inimig	इनीमीग	< inimigo	- enemy
Interes	इंतेरेस	< interesse	- benefit; interest
Inter	इंतेर	< enterramento	- burial; interment
Intesanv	इंतेसांव	< intenção	- intention
Interval	इन्तेरवाल	< intervalo	- interval; break
Idad	इदाद	< idade	- age; old age (k)
Invej	इंवेज	< inveja	- envy; jealousy
Impresantv	इंप्रेससांव	< impressão	- impression; print
Impress	इंप्रेस	< imprensa	- printing press
Imaz	इमाज	< imagem	- image; likeness
Igroz	इगरोज	< igreja	- church
Ispozisanv	इसपोजिसांव	< exposição	- exposition
Isplicasantv	इस्प्लिकासांव	< explicação	- explanation
Iscritur	इश्क्रीतूर	< escritura	- deed; legal doc.
Ispicial	इस्प्रीसीयाल	< especial	- special
Ispirit	इश्प्रीत	< espirito	- spirit; soul
Ispirence	इश्प्रीन्स	< experiência	- experience
Irmanv	इरमांव	< irmão	- brother

Roman Konkani	Devanagari	Portuguese	English
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J

Janer	जानेर	< Janeiro	- January
Janot	जानोत	< janota	- dandy
Jardin	जार्दीन	< jardim	- garden
Jardiner	जार्दीनेर	< jardineiro	- gardener
Japanv	जापांव	< Japão	- Japanese
Jeit	जेत	< jeito	- manner; style
Jogo	जोग	< jogo	- game; gambling
Jogador	जुगादोर	< jogador	- player; gambler
Jornal	जोर्नाल	< jornal	- newspaper
Judev	जुदेव	< judeu	- jew
Juiz	जुइज	< juiz	- judge
Justice	जुस्तीस	< justiça	- justice
Jurar zaunk (v)	जुरा जाअूंक	< jurar (v)	- to swear; to vow
Jurament	जुरमेंत	< juramento	- oath
Justuch	जुस्तूच	< justo	- just; exact; accurate
Junho	जून	< Junho	- June
Julho	जुलय	< Julho	- July
Jasmine	जाम्मीन	< jasmim	- jasmine

K

Karim	कारिम	< carimbo	- rubber stamp, seal
Kardeal	कार्दियाल	< cardeal	- cardinal
Kap	काप	< capa	- coat; cover
Kastichel	कास्तिमेल	< castiçal	- candle stand
Kansel	कांसल	< cancela	- gate; half-door (k)
Katolk	कातोल्क	< catolico	- Catholic
Kaju	काजू	< caju	- cashew fruit or nut

Roman Konkani	Devanagari	Portuguese	English
Kopel	कोपेल	< capela	- chapel
Kopelanv	कोपेलांव	< capelão	- chaplain
Komd	कोमोड	< cômoda	- chest of drawers (k)
Komes korunk (v)	कोमेस करूंक	< começar (v)	- to begin; to start
Komadant	कोमाडांत	< comandante	- commandant;
Kofre	कोफ़	< cofre	- safe; money-box
Khomis	खोमीस	< camisa	- shirt (k)
Khuris	खुरीस	< cruz	- cross
Khustar (n)	खुस्तार	< custar (v)	- to cost; difficult (k)
Krism	क्रिस्म	< crisma	- chrism; confirmation
Krek	क्रेक	< careca	- bald; empty-headed (k)
Khapri	खाप्री	< Africano	- African
Kuek	कुवेक	< cuecas	- shorts
Kurov	कुरोव	< coroa	- crown
Kurar korunk (v)	कुरार करूंक	< curar (v)	- to cure; to heal
Kurasanv	कुरासांव	< coração	- heart
Kurs	कुर्स	< curso	- course

L

Lat	लात	< lata	- tin; tin-box
Lans	लोस	< laço	- bow; knot
Latern	लातेर्न	< lanterna	- lantern (candle)
Lapianv	लापीयांव	< lampião	- lantern (oil)
Ladain	लादायिन	< ladainha	- liltany
Latim	लार्ती	< latim	- Latin
Leitanv	लैतांव	< leitão	- piggling
Leilanv	लैयलांव	< leilão	- auction
Lens	लेंस	< lenço	- handkerchief
Lejad	लेजाद	< aleijado	- cripple; lame

Roman Konkani	Devanagari	Portuguese	English
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Letram	लेत्रां	< letra	- characters ; alphabet (k)
Letri	लेत्री	< aletria	- vermicelli
Licens	लिसेंस	< licençe	- licence
Lisanv	लिसांव	< lição	- lesson
Livr	लीव	< livro	- book
Limo	लिमो	< o limão	- lemon
Limonad	लिमोनाद	< limonada	- lemonade
Limbant	लिभांत	< Limbo	- Limbo
Limp	लिम्प	< limpo	- clean; neat
Limpar korunk (v)	लिम्पार करूंक	< limpar (v)	- to clean
Libr	लिब्र	< libra	- pound; gold sterling (k)
Litr	लित्र	< litro	- litre
Liceu	लिसेव	< liceu	- Portuguese secondary school
Liberdad	लिवेग्दाद	< liberdade	- liberty
Loj	लोज	< loja	- shop
Laranj	लारांज	< laranja	- orange (fruit)
Lugar	लुगार	< lugar	- place; room; seat

M

Mal	माल	< mal	- evil; ill, bad
Mhal	म्हाल	< mala	- suitcase
Madr	माद्र	< madre	- nun
Madrinh	मादिन्य	< madrinha	- godmother
Mandament	मांदामेंत	< mandamento	- commandment
Mandar korunk (v)	मानार करूंक	< mandar (v)	- to order
Mang	मांगा	< manga	- mango; sleeve (k)
Mangar korunk (v)	मांगार करूंक	< mangar (v)	- to joke; to mock (k)



Roman Konkani	Devanagari	Portuguese	English
Mangad	मांगाद	< mangada	- mango jam
Malandr	मालांद्र	< malandro	- rogue; scoundrel
Mamer (n)	मामेर	< mamar (v)	- to suck; feeding-bottle (k)
Mana	माना	< mana	- sister
Macaranv	माकारांव	< macarrão	- macaroni
Malcriad	मालक्रियाद	< malcriado	- ill-bred; ill-mannered
Mai	माय	< Maio	- May
Maim	मांय	< a mãe	- mother
Maior	मायोर	< maior	- older in age (k)
Maiz	मायज	< mais	- more
Maltratar korunk (v)	मालत्रातार करूंक	< maltratar (v)	- to ill treat
Maluk	मालूक	< maluco	- mad; crazy
Maldisanv	मालदिसांव	< maldição	- curse
Mant	मांत	< manta	- blanket; shawl
Manteg	मांतेग	< manteiga	- butter
Mapa	माप	< mapa	- map; chart
Manval	मानुवाल	< manual	- handbook; prayer book (k)
Mars	मार्स	< Março	- March
Marfim	मारफीम	< marfim	- ivory
Martir	मार्तीर	< martir	- martyr
Marinher	मारिनेर	< marinheiro	- sailor; seaman
Marmit	मारमीट	< marmita	- tinned lunch; lunch-box (k)
Marmori	मारमोरी	< marmore	- marble
Marquez	मारकेज	< marquesa	- sofa with a cane seat (k)
Mataburanv	मातेवुगंव	< mata-borrão	- blotting paper
Mater	मातेर	< material	- matter; pus (k)
Mato	मात	< mato	- thicket; oversize (k)
Mez	मेज	< mesa	- table
Mezin	मेजीन	< mezinha	- small table

Roman Konkani	Devanagari	Portuguese	English
Mezacho tualo (n)	मेजाचो तुवाको	< toalha de mesa (n)	- table-cloth
Mei	मेय	< meia	- socks; stocking
Mel	मेल	< mel	- honey
Mecanik	मेकानिक	< mecanico	- mechanic
Metad	मेताद	< metade	- half
Meter zaunk (v)	मेतेर जावूंक	< meter (v)	- to put into; to interfere (k)
Medalh	मेदाल्या	< medalha	- medal
Mezunk (v)	मेजूंक	< medir (v)	- to measure; gauge
Membr	मेंब्र	< membro	- member; associate
Menino	मिनिन	< menino	- boy; infant
Merend	मेरेन्द	< merenda	- snack; light meal (k)
Mod	मोद	< modo	- fashion; style
Molho	मोल्ह	< molho	- sauce; gravy
Monument	मोनुमेंत	< monumento	- monument
Moder	मोदेर	< madeira	- wood; timber
Morador	मोगदोर	< morador	- dweller; new comer non-villager (k)
monem udok (n)	मोने उदक	< amornar (v)	- to make lukewarm
mol	मोल	< mola	- spring-button (k)
modtel	मोडतेल	< martelo	- hammer
mont	मोन्त	< monte	- mount; hill
mis	मीस	< a missa	- mass
minut	मिनूत	< minute	- minute
milag	मिलाग	< milagre	- miracle
mistiz	मिस्तीज	< mestiço	- mestizo; half-caste
mistir	मिस्तीर	< mestre	- master, teacher; foreman
millionar	मिलियनार	< milionário	- millionaire
missanv	मिसांव	< missão	- mission
missionar	मिश्योनार	< missionário	- missionary

Roman Konkani	Devanagari	Portuguese	English
mister	मिस्तेर	< mistério	- mystery
mus / moscam	मूस / मुस्कां	< mosca	- fly
mudans	मुदांस	< mudança	- change
mudar zaunk (v)	मुदार जावंक	< mudar (v)	- to change
mulat	मुलात	< mulato	- mulatto
mult	मुल्ल	< multa	- fine; penalty
musg	मूज्ग	< músico	- musician

N

Natalam	नातालां	< Natal	- Christmas
Natural	नातूराल	< natural	- natural
Nat	नात	< neta	- granddaughter
Natu	नातू	< neto	- grandson
Nab	नाब	< nabo	- turnip
Nervoz	नेरवोज	< nervoso	- nervous
Nervam	नेरवां	< nervosismo	- nervousness
Negar zaunk (v)	नेगार जावूंक	< negar (v)	- to deny
Negos	नेगोस	< negócio	- business
Negociant	नेगोसियांत	< negociante	- merchant; businessman
Nerv	नेर्व	< nervo	- nerve
Not	नोट	< nota	- bank-note (k)
Novidad	नोविदाद	< novidade	- news; novelty
Novembr	नवेंब्र	< Novembro	- November
Noven	नोवेन	< novena	- novena; nine days prayer
Nomear korunk (v)	नोमियार करूंक	< nomear (v)	- to nominate, appoint
Numbr	नूंब्र	< numbro	- number

Roman Konkani	Devanagari	Portuguese	English
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O

Obre	ओब्र	< obra	- work; workmanship
Obrigad	ओब्रिगाद	< obrigado	- obliged; thank you (k)
Obrigasanv	ओब्रिगासांव	< obrigação	- duty
Oclam	ओकलां	< óculos	- spectacles
Oculist	ओकुलीस्त	< o oculista	- optician; oculist
Ocupad	ओकुपाद	< ocupado	- busy
Ocupasanv	ओकुपासांव	< ocupação	- occupation; employment
Ocasianv	ओकाजिआंव	< ocasião	- occasion; a special event (k)
Ordenasanv	ओरदेनासांव	< ordenação	- ordination (of priest)
Ordinar	ओर्दिनार	< ordinário	- ordinary; common
Orfanat	ओरफानात	< orfanato	- orphanage
Orfanv	ओरफांव	< orfão	- orphan
Orsament	ओरसांमेंत	< orçamento	- budget
Orasanv	ओरासांव	< oração	- prayer
Omlet	ओमलेत	< omelete	- omelette
Ons	ओंस	< onça	- ounce
Operasanv	ओपेगसांव	< operação	- operation
Os	ओस	< osso	- bone
Outubr	ओतुब्र	< Outubro	- October
Olead	ओलियाद	< oleado	- oil cloth; linoleum
Oil	ओयल	< óleo	- oil; paint
Oficin	ओफिसीन	< oficina	- workshop
Oficial	ओफिसियाल	< oficial	- officer; official
Ofens	ओफेंस	< ofensa	- offence; insult
Oxygen	ओकसीजेन	< oxigênio	- oxygen

Roman Konkani	Devanagari	Portuguese	English
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P

Pai	पाय	< pai	- father
Painol	पायणोल	< painel	- painting; panel (holy picture) (k)
Padri	पाद्री	< padre	- priest
Padrinh	पाद्रीन्य	< padrinho	- godfather
Padicer zaunk (v)	पाडिसेर जावूंक	< padecer (v)	- to suffer
Pagar korunk (v)	पागार करूंक	< pagar	- to pay
Pagament	पागामेंत	< pagamento	- payment; salary
Panv	पांव	< pão	- bread
Pano	पानो	< pano	- width of cloth
Palas	पालास	< palacio	- palace
Palco	पाल्क	< palco	- stage
Papelanv	पापेलांव	< papelão	- cardboard
Passam	पासां	< passa	- raisins
Passaport	पासापोर्ट	< passaporte	- passport
Past	पास्त	< pasta	- brief-case
Passar zaunk (v)	पासार जावूंक	< passar	- to pass; spend time
Passoi	पासोई	< passeio	- a walk; stroll
Passinger	पासीजेर	< passageiro	- passenger
Pap Saib	पाप सायब	< Papa	- Pope
Pascam	पासकां	< Páscoa	- Easter
Passo	पास	< (Santos) Passos	- Passion shows
Paciens	पासियेंस	< paciência	- patience
Par	पार	< par	- pair
Parar korunk (v)	पारार करूंक	< aparar	- to trim; to sharpen
Parad	पाराद	< parada	- bus stop; stop (k)
Pared	पारेद	< a parede	- wall
Patranv	पातगंव	< patrão	- master; boss (k)

Roman Konkani	Devanagari	Portuguese	English
Patron	पातरोन	< patrono	- patron saint (k)
Paut	पावत	< pauta	- ruled paper; guidelines
Paderi	पादेरी	< padaria	- bakery
Pedid	पेदिद	< pedido	- petition; request, favour
Peto	पेत	< peito	- chest; breast
Pensanv	पेंसांव	< pensão	- pension
Pequen	पिकेन	< pequeno	- small
Per	पेर	< pêra	- pear; guava (k)
Perad	पेराद	< perada	- guava cheese (k)
Perig	पेरीग	< perigo	- danger
Perna	पेरना	< perna	- leg
Persigasanv	पेगसिगासांव	< perseguição	- persecution
Peru	पेरू	< peru	- turkey
Pezad	पेजाद	< pesado	- heavy
Pez	पेज	< peso	- weight
Pest	पेस्त	< peste	- plague; pest
Petrol	पेट्रोल	< petróleo	- petrol
Preg	प्रेग	< prega	- fold (clothes) (k)
Prem	प्रेम	< prémio	- reward; prize
President	प्रेजीडेंट	< president	- president
Pressanv	प्रेससांव	< pressão	- pressure
Prez	प्रेज	< preso	- prisoner; captive
Prizanv	प्रिजांव	< prisão	- prisoner
Prim	प्रीम	< primo/prima	- cousin (m) / cousin (f)
Prai	प्राइ	< praia	- beach; seashore
Prat	प्रात	< prato	- plate; dish (k)
Praz	प्राज	< prazo	- period; deadline
Predial	प्रेडियाल	< predial	- land tax (revenue) (k)
Pregador	प्रेगादोर	< pregador	- preacher

Roman Konkani	Devanagari	Portuguese	English
Procurasanv	प्रोकुरासांव	< procuração	- proxy; power of attorney (k)
Procurador	प्रोकुरादोर	< procurador	- procurator; attorney
Prossor	प्रोसोर	< professor	- teacher; professor
Purav	पुराव	< prova	- proof
Provar korunk (v)	प्रोवार करूंक	< provar (v)	- to prove
Pirmeir	प्रिमेर	< primeiro	- first
Pior	पियोर	< pior	- worst
Pintur korunk (v)	पिन्तूर करूंक	< pintar (v)	- to paint
Pidrel	पिद्रेर	< pedreiro	- stone mason
Pidder zaunk (v)	पिड्डेर जावूंक	< perder (v)	- to waste; to lose
Pian	पियान	< piano	- piano
Pianist	पियानिस्त	< pianista	- pianist; piano player
Picar korunk (v)	पिकार करूंक	< picar (v)	- to pester; to worry someone (k)
Piedad	पियेदाद	< piedade	- piety
Pijam	पिजयाम	< pijama	- pyjamas
Pilar	पिलार	< pilar	- pillar
Pilot	पिलोट	< piloto	- pilot
Pill	पिल्ल	< pilula	- pill
Pip	पिप	< pipa	- barrel
Pikander	पिकानदर	< picareta	- pick-axe; mason's tool
Paxeanv	पाशांव	< paixão	- passion
Parto	पार्ट	< parto	- child-birth
Poder	पोदेर	< padeiro	- baker
Pozisanv	पोझीसांव	< posição	- position
Porbem	परवें	< para bens	- congratulations
Po	पो	< pó	- powder
Podr	पोद्र	< podre	- rotten
Pomad	पोमाद	< pomada	- ointment; cream

Roman Konkani	Devanagari	Portuguese	English
Pont	पोंत	< ponta	- peak; summit
Pont	पोंत	< pontada	- stitch
Popular	पोंपुलार	< popular	- common; well-liked
Populasanv	पोंपुलासांव	< população	- population
Porsanv	पोंगसांव	< porção	- portion
Portador	पोंगतादोर	< portador	- porter; messenger
Portugal	पुर्तूगाल	< Portugal	- Portugal
Portuguez	पुर्तूगेज	< português	- Portuguese
Post	पोस्त	< posta	- slice (of fish) (k)
Post	पोस्त	< posto	- station (police) (k)
Puls	पुल्स	< o pulso	- pulse; wrist
Pulis	पुलिस	< policia	- police
Pursanv	पुर्गसांव	< procissão	- procession
Purgator	पुर्गातोर	< purgatório	- purgatory
Pulumanv	पुलमांव	< pulmão	- lungs
Pulputr	पुलपूत्र	< pulpito	- pulpit
Pulcer	पुलमेर	< pulseira	- bracelet
Pres	प्रेस	< preço	- price
Pinhor	पिनयोर	< penhor	- pledge; security

Q

Quadr	कवाद	< quadra	- square
Quartel	क्वॉर्तेल	< quartel	- police quarters
Quaresm	क्वॉरेज्मा	< quaresma	- Lent season
Queij	केंज	< queijo	- cheese
Ques	केंस	< queixa	- a complaint; case (court)
Quermes	क्वेरमेस	< quermesse	- church fair
Querobin	क्वेरोवीन	< querobim	- cherub (angel)

Roman Konkani	Devanagari	Portuguese	English
Questanv	केस्तांव	< questão	- question; fight (k)
Quilogram	किलोग्राम	< quilograma	- kilogram
Quilometr	किलोमेटर	< quilómetro	- kilometer
R			
Rater	रातेर	< ratoeira	- rat-trap; mouse-trap
Razanv	राजांव	< razão	- reason
Radio	रेदियो	< radio	- radio
Reccad	रेकाद	< o recado	- message
Recet	रेसेत	< receita	- income; recipe; doctor's prescription (k)
Recib	रेसीव	< o recibo	- receipt
Regist	रेजिस्त	< registo	- register
Regist civil	रेजिस्त सिविल	< registo civil	- civil register
Registad	रेजिस्ताद	< registrado	- registered letter/parcel
Regador	रेगादोर	< regador	- watering can
Regr	रेग्र	< regra	- rule
Regedor	रेजीदोर	< regedor	- village official (Port.)
Regua	रेगवा	< regua	- ruler (for drawing)
Regular korunk (v)	रेगुलार करुंक	< regular (v)	- to set right; to regulate
Reitor	रेतोर	< reitor	- rector (seminary)
Refeitor	रेफेतोर	< refeitório	- refectory
Relijianv	रेलीजांव	< religião	- religion
Redond	रेदोन्द	< redondo	- round
Rede	रेद	< rede	- net
Resped	रेस्पेद	< respeito	- respect
Rendeir	रेंदेर	< rendeiro	- toddy-tapper
Rend	रेंद	< renda	- lace
Renda	रेंद	< renda	- rent (amount of)

Roman Konkani	Devanagari	Portuguese	English
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Remed saibinn	रुमेड सायबीण	< N. Sra. de Remédios - Our Lady of Remedies	
Reloj	रेलोज	< relógio	- clock
Republic	रिपुबलीक	< república	- republic
Reservad	रुजुर्वद	< reservado	- reserved
Rod	रोद	< roda	- wheel; circle
Roup	रोप	< roupa	- clothes
Roz	रोज	< rosa	- rose
Rozeir	रोझेर	< roseira	- rose plant
Rozar korunk (v)	रोजार करुंक	< rezar (v)	- to pray
Romans	रोमांस	< romance	- novel (k)
Romari	रोमारी	< romaria	- pilgrimage

S

Sabo	साबू	< sabão	- soap
Sac	साक	< saco	- bag
Sacaroj	साकारोज	< saca-rolhas	- corkscrew
Sacrament	साक्रामेंट	< sacramento	- sacrame nt
Sacrifis	साक्रीफीस	< sacrificio	- sacrifice
Sacrilej	साक्रिलेज	< sacrilégio	- sacrilege
Sal	साल	< sala	- hall; large room (k)
Sai	साय	< saia	- skirt
Salad	सालाद	< salada	- salad
Salvar korunk (v)	सालवार करुंक	< salvar (v)	- to save; rescue
Salve	साल्व	< salve	- hail! (hymn to Mary) (k)
Salvasanv	सालवासांव	< salvação	- salvati on
Sakor	साकर	< açúcar	- sugar
Sant	सांत	< santo	- saint
Santismo	सांतिस्म	< santissimo	- holy place; holiest

Roman Konkani	Devanagari	Portuguese	English
Sapat	सापात	< sapato	- shoe
Sapater	सापातेर	< sapateiro	- shoe-maker
Sardinh	सागदिन	< sardinha	- sardine
Satisfasanv	सातिस्फासांव	< satisfação	- satisfaction
Saud	साव्द	< saude	- health
Secretar	मेक्रेतार	< secretário	- secretary
Segret	मेगेद	< segredo	- secret
Sed	सेद	< seda	- silk
Segurans	सेगुगंस	< segurança	- safety
Senh	सेन	< senha	- voucher; ticket
Sintiment	सिंतिमेंत	< sentimento	- sentiment
Setembr	सेतेव्र	< Setembro	- September
Shiring	शिरींग	< seringa	- syringe
Sermanv	मेग्मांव	< sermão	- sermon
Separasanv	मेपागमांव	< separação	- separation
Serpent	मेगपेंत	< serpente	- serpent
Servent	मेगवेंत	< servente	- maid-servant
Servidor	मेगविदोर	< servidor	- servant
Seguid	मेगीद	< seguido	- continuous
Selo	सेल	< selo	- stamp
Sinal	सिनाल	< sinal	- signal; sign
Sirvis	सिग्विस	< serviço	- service
Situasanv	सितुवासांव	< situação	- situation; location
Sobrinh	मुविन	< sobrinho/a	- nephew/niece
Sociedad	सोसियदाद	< sociedade	- society
Sol	सोल	< sola	- sole of a shoe
Soldad	सोलदाद	< soldado	- soldier
Solusanv	सोलुसांव	< solução	- solution
Sop	सोप	< sopa	- soup

Roman Konkani	Devanagari	Portuguese	English
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Soper	सोपेर	< sopeira	- soup bowl/tureen
Sort	सोर्त	< sorte	- fate; lottery ticket (k)
Subez	सुवेज	< sobeijo	- excess; superfluous
Subez zaunk (v)	सुवेज जावूंक	< subir (v)	- to rise (in prices); go up, to increase (k)
Suberb	सुवेग्व	< soberbo/a	- proud; arrogant
Subremez	सुवेमेज	< sobremesa	- dessert
Suletrar korunk (v)	सुलेत्रार करूंक	< soletrar (v)	- to spell
Suceg	सुमेग	< sossego	- relief; calmness
Sucegad	सुमेगाद	< sossegado	- quiet; calm
Suj	सूज	< sujo	- dirty; filthy
Sul	सूल	< sul	- south
Suspet	सुस्पेत	< suspeito	- suspect; suspicious
Sustent	सुस्तेंत	< sustento	- support
Suman	सुमान	< semana	- week

T

Tabel	ताबेल	< tabela	- list; table
Tabelianv	ताबेल्यांव	< tabelião	- notary public
Tabulam	तावलां	< tábua	- board (game of) (k)
Tambako	तंबाको	< tabaco	- tobacco
Tambret	तांब्रेत	< tamborete	- stool
Tamp	ताम्प	< tampa	- lid
Talanv	तालांव	< talão	- fine
Talhar korunk (v)	तालयाार करूंक	< talhar (v)	- to cut; to fashion (clothes) (k)
Tapet	तापेत	< tapete	- carpet; rug
Tangerin	तांजेरीन	< tangerina	- tangerine
Tassa	तास	< taça	- cup; trophy (k)
Tarde	तार्द	< tarde	- late

Roman Konkani	Devanagari	Portuguese	English
Taverna	तावेर्ना	< taberna	- tavern; pub
Tecnic	तेकनिक	< tecnico	- technician; expert
Temprad	तेंप्राद	< temperado	- tempered; dish in gravy (k)
Temp	तेंप	< tempo	- time; period
Templ	तेंम्ल	< templo	- temple; church
Telegram	तेलेग्राम	< telegram	- telegram
Termos	तेर्मोस	< termas	- a vacuum flask
Ters	तेर्स	< terço	- rosary
Terras	तेर्रास	< terraço	- terrace
Tentar korunk(v)	तेंतार करूंक	< tentar (v)	- to try; to tempt (k)
Tentasanv	तेतासांव	< tentação	- temptation
Tenent	तेनेंत	< tenente	- lieutenant
Tensanv	तेसांव	< tensão	- tension
Tema	तेमां	< teima	- obstinancy
Teimoz	तेमोज	< teimoso	- obstinate
Termometr	तेर्मोमेत्र	< termômetro	- thermometer
Terramot	तेर्रामोत	< terremoto	- earthquake
Testament	तेस्तामेंत	< testamento	- will; testament
Testemunh	तेस्तिमुन्य	< testemunha	- witness; testimony
Tiatr	तियात्र	< teatro	- theatre; drama (k)
Tiatrist	तियात्रीस्त	< teatrismo	- actor
Tizori	तिजोरी	< tesouraria	- treasury
Tizorer	तिजोरेर	< tesoureiro	- treasurer
Tizulo	तिजुलो	< tijola	- brick; floor tile (k)
Tintur	तिंतूर	< tintura	- dye; tincture (med.)
Tia	तिया	< tia	- aunt
Tio	तीयु	< tio	- uncle
Tint	तींत	< tinta	- ink

Roman Konkani	Devanagari	Portuguese	English
Tinteir	तितेर	< tinteiro	- ink pot
Tir	तीर	< tiro	- shot; aim (k)
Tir	तीर	< tira	- strips of cloth/land (k)
Tizan	तिजान	< tisana	- medicinal portion; porridge (k)
Titulo	तितल	< titulo	- titile
Tombor	तोंबोर	< tambor	- drum
Tomat	तोमात	< tomate	- tomato
Torr	तोर	< torre	- tower; church steeple (k)
Todd	तोद	< tora	- log; timber
Torrar korunk(v)	तोंगर करूंक	< torrar (v)	- to toast (bread) (k)
Tontela	तोंतेला	< tonto	- stupid; become stupid (k)
Toronh	तोंगेज	< toranja	- grape fruit
Tualo / Valo	तुवालो / वालो	< toalha	- towel
Tushin	तुशीन	< toucinho	- fatty part of ham; bacon
Tufan	तुफान	< tufão	- typhoon; storm (k)
Tumor	तुमोर	< tumor	- tumour
Traidor	त्रायदोर	< traidor	- traitor
Tratament	त्रातामेंत	< tratamento	- treatment
Tratar korunk (v)	त्रातार करूंक	< tratar (v)	- to treat; to handle
Tribunal	त्रीबुनाल	< tribunal	- court
Trop	त्रोप	< tropa	- troops; military force

U

Uniform	युनीफोर्म	< uniforme	- uniform
Urgent	उरजेंट	< urgent	- urgent
Urnel (n)	उर्नेल	< urinar (v)	- to urinate; chamber-pot (k)
Usar korunk(v)	उजार करूंक	< usar (v)	- to use

Roman Konkani	Devanagari	Portuguese	English
Usufruct	उजुफुक्त	< usufruto	- usufruct; enjoy use of land (k)
Uter	उटेर	< útero	- uterus
V			
Vacin	वासीन	< vacina	- vaccine
Vadiu	वादिव	< vadio	- idler (k); vagabond
Valor	वालोर	< valor	- value; worth
Vals	वाल्स	< valsa	- waltz (dance form)
Val	व्हाळ	< vala	- trench ; ditch for irrigation
Valete	वालेत	< valeta	- ditch; gutter
Vau	वाव	< vau	- ford; crossing passage
Vapor	वापोर	< vapor	- vapour; steam boat (k)
Varanv	वारांव	< varão	- a big iron rod (k)
Var	वार	< vara	- rod; staff (ceremonial)
Vanz	वांज	< vazio	- empty; vacant; childless (k)
Vasembor	वासींवोर	< va-se-embora	- get out
Varand	वारांद	< varanda	- verandah
Verdur	वेरदूर	< verdure	- green vegetables
Vespre	वेस्प्रे	< véspera	- vespers; evening prayers
Ventoz kadunk (v)	वेंतोज कांडूक	< vento	- wind; air; hot air therapy (k)
Veu	वेंव	< véu	- veil
Vernez	वेरनेज	< o verniz	- varnish; polish
Viaz	वियाज	< viagem	- travel; trip by boat (k)
Vida	विदा	< vida	- life
Vitamin	वितामीन	< vitamina	- vitamin
Vigil	विजील	< vigil	- vigil; night watch
Vigar	विगार	< vigário	- vicar; parish priest
Vinh	वीज	< vinho	- wine
Vindalo	विंडालो	< vinho de alho	- a spicy pork dish (k)

Roman Konkani	Devanagari	Portuguese	English
Vinagr	विनाग	< vinagre	- vinegar
Vingans	विंगाम	< vingança	- vengeance; revenge
Vizit	विजीत	< visita	- visit
Vizanv	विजांव	< visão	- vision
Vilud	विलूद	< veludo	- velvet
Vidr	विद्र	< vidro	- glass
Virar korunk (v)	विगर करूंक	< virar (v)	- to turn round; to pester (k)
Vogo (n)	वोंगो	< vogar (v)	- to row; to sail; rowing boat (k)
Volt	वोल्त	< volta	- turn; return
Vocasanv	वोकासांव	< vocação	- vocation
Volant	वोलांत	< volante	- movable; food served in rounds

X

Xarope	शागेप	< xarope	- syrup
Ximitir	शिमीतीर	< cemitério	- cemetery
Xi –xi korunk (v)	सी जी करूंक	< fazer xi xi	- to piddle; piss (children)

Z

Zamblam	जामवलां	< jambulão	- jamun fruits
Zig zag	जिगजाग	< zigue zague	- zig zag; move in a zig zag
Zonel	जोनेल	< janela	- window
Zonz	जोंज	< zonz	- giddy; stunned (k)

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APPENDIX

Many Portuguese Christian names have undergone changes in the Konkani version to suit the native speakers in the villages of Goa.

Portuguese	Konkani
A	
António	Antu/ Antulo
Agostinho	Aguslo
Adrião	Adullo
Alexandre	Alsu
Aniceto	Ansulo
Alfredo	Alfulo
Ana Severina	Anxerin
Ana Joaquina	Anjakin
Alleluia	Alu
B	
Bartolomeu	Baltu
Baltazar	Baldu/ Baltu
Bazilia	Bajil
Berta	Betu
C	
Carlos	Carlus
Custodio	Custod
Carolina	Callu
Caetano	Caitu/Caitulo
Catarina	Kotrin
Carmina	Carmin

Cipriano

Cipru

Carmelinda

Karmelin

Clementina

Kelmu

Constantino

Custu/ Custulo

Conceição

Consu

Cosma

Kozmu

D

Duarte

Duart

Domingo

Dumlo

Dulcina

Dulcu

Diogo

Digu

Damião

Domlo

E

Eugene

Eugen

Eleiterio

Eliter

Epifanio

Pifan/ Pifu

Esperança

Ispu

F

Fatima

Fatu

Francisco

Forçu/ Forçulo/ Fanchu

Fernando

Fornand

Filipe

Filpu

Felicia

Filsu

Filomena

Filu/ Fulu



Portuguese**Konkani**

Felix

Felsulo

G

Gabriel

Gabru

Gonsalves

Gonsal

Gregorio

Girgorlo

H

Helen

Elen

I

Idalina

Idu

Idinha

Idin

Isabel

Jebel

Inacio

Inso

J

Joaquim

Jaqui/ Joklo

José

Zuzlo

José Marie

Zemari

Julia

Julgem

João

Zunvlo

L

Lilia

Lilguem

Portuguese**Konkani**

Lucia

Luxem

Lourdes

Ludda

Lourenço

Lorsu

Laurente

Lauru

Lucinda

Luxin

M

Marcelino

Marsulo

Miguel

Minglu

Micael

Miku

Milagres

Milag

Margarida

Morgorit

Maria Joaquina

Marjakin

Matias

Motes

Maria

Mari

Misquita

Miskit

Milena

Milu

Manuel

Manu

Monica

Munku

N

Nolasco

Nolso

Natalina

Natlin

O

Ophelia

Offie

P

Piedade

Pidu

Pedro

Pedru

Pedro Antonio

Pedranton

Pedro Xavier

Pedxaer

Pascoal

Pasku

Paçiencia

Pasu

R

Rosa Marie

Rozmari

Roque

Roqui

Rosario

Rozu/ Ruzar

S

Sebastião

Bosteanv

Sebastiana

Bostu

Santana

Santulem

Santano

Santulo

Socrates

Sokru

Satornino

Santurlo

T

Teresa

Terez

Tomas

Tomsu/ Tomsulo

Tolerancia

Tolu

U

Umbelina

Umblu

Ursula

Ursul

Ubaldo

Ubal

V

Victor

Vit

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X

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Edward de Lima was born in 1946. He completed his school education at St. Anthony's High School, Monte de Guirim and college education at Dhempe College of Arts & Science, Miramar, Goa. He retired as Reader and Head, Department of English in 2005 from D.M.'s College of Arts, Science & Commerce, Assagaon, after 35 years of teaching English Literature, Communication Skills and Business Communication. He has many publications to his credit.

"A cultivated Goan may discover a desire to know something of the nature and development of his mother-tongue in spite of the knowledge of economics, medieval history and the natural sciences with which modern education has equipped him. He will realize that his mother-tongue Konkani, which is the medium by which he communicates his thoughts and feelings to his fellow men and is also the tool with which he conducts his business or government, is surely worthy of study."

"The present-day Konkani reflects many centuries of development. The political, religious and social events that have in the course of Goan history so profoundly affected the Goan people in their day to day lives, have also had a recognizable effect on the language."

-Author

Prof. (Dr.) Edward de Lima defends preservation of Portuguese words which have entered Konkani language as part of our heritage, and makes a list of such words. Some of these are 'tadbhava', vg. *kodel, khomis, foger, khuris, zonel, aimori*, etc. These are so much a part of Konkani language in fact and in appearance that they cannot be excised therefrom. Others are 'tatsama', vg. *atensanv, aula, azeit, banquet, cama, civildad, libertad*, etc., without which Konkani can do and would be better off."

-Fr. Mousinho de Ataíde

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